Evangelical Christendom.

SEPTEMBER, 1885.

THE MONTH.

It will be observed from what appears on another page that the programme of the Glasgow Conference is pretty well completed, and that everything looks favourably for its success. We refer our readers to that part of our present number for fuller information on all the details of the arrangements; suffice it to say here that we trust the proceedings will be entered on and continued in such a spirit of earnest devotion and brotherly affection, that they will be productive of much spiritual good to all who take part in them, and give an impulse to the cause of evangelical truth and evangelical charity throughout the community.

The Rev. John Wordsworth has been appointed to the Bishopric of Salisbury. It had been considered probable that the See would be offered to Canon Liddon—an appointment which was strongly deprecated in some of the religious journals. Canon Liddon's recent consecration sermon was very displeasing to clergymen and churchmen of pronounced Evangelical views. Professor Wordsworth is considered to be a moderate High Churchman. He maintains the character for scholarship which distinguished his father, the late Bishop of Lincoln, and which also attaches to Bishop Wordsworth, of St. Andrew's. He has held for two years the position of Oriel Professor of Theology, and, we believe, he is considered to have been an able and successful professor.

About the middle of the month Parliament was prorogued with a view to its speedy dissolution. Before the legislation of another year was concluded, the Criminal Law Amendment Bill was passed. That a measure which had been dropped for two successive years should become law under the circumstances is a matter of sincere congratulation. Some difference of opinion has shown itself as to the propriety of the steps which had been taken to make known to the public the nature and extent of the iniquities which prevailed among us. Into that question it is not necessary for us to enter; suffice it to say that the existence of the evils having been ascertained, it became the duty of the public to see that some effectual steps were taken for their suppression. The provisions of the Bill were considerably strengthened in its passage through Parliament. If the law as it now stands be properly administered, it will throw obstacles in the way of that organized and heartless system of ruin which has been going too long unchecked. It is the duty of Government, as it has been well said, "to make virtue easy and vice hard." If the moral condition of the individual is beyond the scope of law, there can be limits set to the power of injuring others. The helpless, the ignorant, and the innocent

especially demand that the shield of public authority should be thrown over them. We cannot but hope that the disgrace which has been brought home to our social condition will stir the heart of the country so deeply that the future will never be startled again by such an exposure. Sensual sins have eaten away the heart of mighty empires and brought about their downfall. The vengeance of the All-Holy One stands written in the clear light of history against all such as thus corrupt themselves. When civilization breeds such abominations, it prepares the weapons for its own destruction. The Gospel has come to teach us that, "denying ungodliness and worldly lusts, we should live righteously, soberly, and godly in this present world." If Christianity cannot cure these evils, it has lost its power. The churches are called on to look to it, lest their candlestick be removed out of its place.

A scheme has been propounded by the head of the Salvation Army for giving effect to the feelings which have been aroused on behalf of the victims of vice. The plan proposed by Mr. Booth includes the establishment of a central office of inquiry and help in London, and associated homes scattered over London and the provinces. In these homes the refugees will be kept for three months, and then restored to their families or placed in situations. The public intimation of the plan was accompanied with the statement that several large donations had already been given towards its realization. Institutions have already been in existence for the promotion of the same object, but these were not sufficient to cope with the magnitude of the evil. From the success which has attended past efforts, there is every reasont to hope that the new scheme will also be fruitful of good.

It is satisfactory to observe, also, that the Bill affecting the dwellings of the working classes has now become law. The two evils more especially dealt with in the Bill are overcrowding and the insanitary condition of houses. The question of the disposal of prison sites gave rise to some discussion, but was compromised by the acceptance of Sir R. Cross's amendment, providing that the sites should be sold at a fair market price. This clause, after all, was not of any great importance. The passage of the measure shows that the cry which has been raised about State Socialism does not deter our Legislature from considering themselves bound to take steps for the welfare of the people in matters in regard to which they are not able to safeguard their own interests. It would have been a thousand pities if all the agitation raised by the Bitter Cry had passed away without leaving any mark on the Statute-book.

The splendid summer weather which we have been enjoying in this country has been less welcome on some parts of the Continent where the cholera has been extending its ravages. Spain has still continued to be the head-quarters of the plague, but it has also passed over into France. We have, happily, been still kept exempt, and ought to be profoundly grateful to the kind and gracious God who has been pleased to spare us still.

Dr. S. Irenæus Prime, the editor of the *New York Observer*, died rather unexpectedly, and the news of his decease has caused great regret in America. The paper he edited was in friendly relations with ourselves, and represented our principles on the other side of the Atlantic. Professor McCloskie says of Dr. Prime: "He has long been the acknowledged leader of religious journalism in America, was remarkable for intense orthodoxy, yet wise enough to rein up when the limits of safety were reached, and looked up to as the vigilant observer and courageous op

ponent of the aggressions of Romanism. It was he that brought out through his paper the letters of 'Kirwan' (the late Dr. Murray, a convert from Popery), which displayed the inner workings of the Papal system, and tended largely to invigorate our Protestantism at the very time when so many of the English clergy were moving Romeward. He was always interesting, energetic, good-tempered even in the heat of conflict, was the friend of Christian union, and had a warm feeling for every good cause. In old age he still retained the ardour of youth, and very many friends in the Old and New World alike will regret his loss." A fuller account of Dr. Prime will be found in another part of this number.

Dr. James L. Maxwell, lately missionary to Formosa in connexion with the Presbyterian Church of England, has been appointed Official Secretary of the Medical Missionary Association, and will enter on his duties in connexion with that position in October. It is proposed to open a Training Home for Medical Students who may desire to become medical missionaries, and this Home will be under the personal superintendence of Dr. and Mrs. Maxwell. The various missionary societies in existence will be able to draw from this institution a supply of really trustworthy agents—of men whose character and suitability have already been well ascertained, and who have enjoyed the counsel and companionship of an experienced missionary. The Association have also decided to publish their magazine monthly instead of quarterly as heretofore. The success attending medical mission work has been most marked and shows that it is a form of enterprise which ought to be greatly extended. The prayers of all friends of missions are earnestly requested by the promoters of the enterprise.

The Conference of the Wesleyan Methodists at Newcastle-on-Tyne concluded a satisfactory and somewhat exciting programme of business. One of their most interesting and characteristic proceedings is the yearly ordination service. On this occasion fourteen candidates for the ministry were declined, and seventy-seven were received, of whom thirty-nine were for work at home and thirty-eight for the foreign field. A service for the examination of the candidates for ordination was held at Elswick Road Chapel, and presided over by the Rev. E. E. Jenkins, at which several of the young men gave an account of their own personal experience, reviewing their past life and telling how they had been brought to the knowledge of God and been led to consecrate themselves to the work of the ministry. This bearing of personal testimony to their own spiritual life is characteristic of Methodism in all its branches. Whatever may be said about it otherwise, it is undoubtedly well fitted to emphasize the truth that strongly-pronounced piety is absolutely essential as a qualification for the office of the holy ministry. This is put very pointedly before the view both of students and of the general Christian public who constitute the audience on such solemn occasions.

At the ordination service, held at Gateshead, the ex-President delivered the charge to the thirty-four who were then received into the ministry. Dr. Greeves spoke with great decision on the necessity of not shunning to declare "all the counsel of God," with special reference to the punishment of sins. He said: "It is quite true that this solemn theme is not a suitable subject for noisy declamation, much less for the freaks of an ill-regulated imagination; but, on the other hand, it is not a subject on which you should speak with bated breath or hesitating utterance. Beware of shrinking back from the exposition of truths which you fear will be unpalatable to the better classes of the flock; of altering, by little and little, your

message, under the soft excuses of not giving needless offence, of not being misunderstood, of the necessity of consulting the feelings of influential people who will be shocked by this truth. Unbelief in this doctrine seems to infect the very atmosphere of thought. It runs through most of our popular literature; it sparkles in our poetry; it is obtruded even in works of fiction; it is found in much of our fashionable theology. Thank God, you have this to keep you right—your experience of a personal salvation." The solemn warning of Dr. Greeves is timely. Is it not when men begin to lose a sense of the exceeding sinfulness of sin, and its guilt in the sight of God, that they run into every excess of riot, and become altogether hardened against the Gospel? The message of salvation is sure to be scorned when men have fortified themselves against all sense of the need of it by assuring themselves that God will not deal hardly with them, whatever they may do. Much of the fearful iniquity of our time is due to this awful self-delusion.

There is one point to which attention was specially called which is deserving of very serious attention on the part of all who are interested in the ingathering of the masses. This is the loss which often follows the gain produced by evangelistic services. In many places large accessions were made to the membership of the Church in consequence of the visit of an evangelist, the whole of which speedily disappeared; in other localities the gain has been permanent. All these things point to the conclusion that for the extension of the work of God the work of the pastor is as important as the work of the evangelist; and that if we would permanently retain the fruit of our home mission labours, we must be diligent in watching for souls, "as those that must give account."

Some important steps have been taken in the way of increasing organizations in connexion with the mission work of the Church of England. These new organizations include the Ladies' Church Missionary Union, the Lay Workers' Union for London, and the Junior Clergy Union for London. Hitherto the co-operation of ladies and laymen has been enjoyed in Christian work, but the steps now taken will give it a more distinct recognition, and serve to promote and extend its usefulness. The younger clergy, also, will be drawn more effectively to give their support to the work of the great Church Missionary Society, and enable it to develop new and energetic extensions of its useful labours.

The Committee of the Church Missionary Society have decided to hold a series of meetings simultaneously throughout the country from February 8 to February 12 next year. The purpose of these meetings will not be to raise funds by collections, but to arouse a more profound sense of the vast importance of the society's work. The Committee wishes it to be plainly understood that the design of these meetings is distinctly spiritual. They say: "We do not desire that stress should be laid so much upon the details of missionary work as upon our Divine Master's parting charge to His Church. We want to see the missionary spirit universally diffused. We are painfully conscious that even supporters of missionary work are greatly lacking in earnest and continued prayer for the vigorous maintenance and expansion of that work. We want, therefore, our friends to be doubly stimulated to that unceasing prayer, every petition of which is only another name for increased power of self-sacrifice." The suggestion is that one hundred centres should be chosen for the meetings, but perhaps the number may swell to many more. If the movement is as successful as it ought to be, all Christians will have reason to rejoice.

The trouble given by the Romanizing element in the Church of England is continually making itself felt in some way or other. The appointment of the Rev. Robert Linklater, who is a very advanced Ritualist, to the Vicarage of Holy Trinity, Stroud Green, has been very stubbornly, but ineffectually, opposed. At York, Lord Penzance heard the suit raised by Dr. Hakes against the Rev. J. Bell Cox, of St. Margaret's, Liverpool, under the provisions of the Church Discipline Act. His lordship found the case proved, and issued a monition returnable on the 24th of the present month, to be followed by suspension in case of neglect. Many Evangelical clergymen do not sympathize with taking such cases into court. The evil, however, has become inveterate, and the question is, how is it to be reached? A great revival of evangelical life would be the best of all remedies. Against that the "Catholic Revival" would not be able to hold its ground.

The solemn and impressive service held at Westminster Abbey in honour of General Grant at the very time that a preliminary funeral service was being held at Mount McGregor, was a noteworthy and significant incident. No similar tribute of regard had ever been paid before to any distinguished man of another country, and it showed that though America and England are politically separate, they really constitute one people. Archdeacon Farrar's address was worthy of the remarkable occasion, and has been greatly appreciated by our brethren across the Atlantic. His closing words breathe the spirit which ought to nominate the heart of every citizen on both sides of the dividing ocean. "We have heard of

> New times, new climes, new lands, new men, but still
> The same old tears, old crimes, and oldest ill.

It is for America to falsify the cynical foreboding. Let her take her place side by side with England in the very van of freedom and of progress, united by a common language, by common blood, by common measures, by common interests, by a common history, by common hopes, united by the common glory of great men, of which this great temple of silence and reconciliation is the richest shrine. Be it the steadfast purpose of the two peoples who are one people to show all the world not only the magnificent spectacle of human happiness, but the still more magnificent spectacle of two peoples which are one people, loving righteousness and hating iniquity, inflexibly faithful to the principles of eternal justice which are the unchanging law of God."

We would call the special attention of our readers to the programme (given in another column) of the forthcoming Conference in Glasgow. It is very desirable that there should be a large attendance of members and friends of the Evangelical Alliance from various parts of the country.

It is cheering to find that the task of looking after young women who may be exposed to danger is being most earnestly prosecuted by a variety of associations. Among others, the Young Women's Christian Association for Prevention and Protection has made a strong appeal to the public for aid in this good work. It is a great cause for regret, and also to some degree for wonder, that while so much is given by generous donors on behalf of young men, so very scanty a liberality is shown in regard to young women. The reason may be that the extent and importance of the work has not been properly realized. The advantages of the association could be extended to a much larger number of localities, and the staff of workers could be very materially reinforced if the means for doing so were more abundantly provided. The Traveller's Secretary, at 17, Old Cavendish Street, will make

arrangements for meeting any girl coming up to town, if notice is sent. Girls going to any large town are cordially invited to make themselves known to the local secretaries, and enjoy the benefits of the association. It is also most advisable that young women should not answer any advertisement or accept of any situation without getting the advice of some competent person.

The Wesleyans have taken up the question of Rescue and Prevention with their characteristic zeal. Dr. Bowman Stephenson has intimated that the Home in Bonner Road, Cambridge Heath, will receive at any hour of the day or night any girl who may want shelter. A Girl's Parlour will also be established in the East-end of London, affording a place of meeting, refreshment, and social improvement to young women after their hours of labour. A still more important step will be taken in the formation of a Ladies' Association, with members all over the country, for the purpose of looking after young women who may remove from one locality to another. This Association will work much in the same lines as the Girl's Friendly Society, but, of course, with a less elaborate machinery at first, and without any denominational restriction. Placards have also been prepared to be hung up in schools or chapels, giving instructions to young women as to how they ought to proceed if they are leaving home for a situation elsewhere. All the points of the plan seem to have been carefully thought out, and it promises to work most effectively for good.

The 27th of August was the three-hundred-and-fiftieth anniversary of the Reformation at Geneva under Farel and Viret, and arrangements were made for celebrating the occasion on Sunday, the 23rd. Geneva played a most important part in the history of the Reformation—a part which some may deem superior even to that of Wittenberg. The latter was the centre of influence for the Reformation in Germany; the former for France, Switzerland, and Scotland. Luther and Calvin were undoubtedly the two greatest of the Reformers. Luther began the battle, and Calvin secured the victory. The great German is the more romantic and popular character, but the greatness of Calvin is sufficiently attested by the fact that he is the man most virulently hated by all Papists and infidels, as well as by worldlings and lukewarm Christians.

The news of the death of the Rev. Dr. Mackay, of Hull, came as a shock on a large circle of friends and fellow-labourers in the cause of the Gospel. Dr. Mackay was a man of immense energy, and of remarkable evangelistic gifts. Though trained for the medical profession, he consecrated himself to the work of the ministry, in which he achieved a great success. He possessed very varied talents, for he wrote well for the press, and his book called "Grace and Truth" was very warmly commended by Mr. Moody. His death occurred in consequence of an accident which befell him as he was about to enter a steamer. He had been conducting services at Oban during his holiday, and these had been very largely attended, and were most impressive.

In reference to a report of a speech by the Rev. W. Walsh which was given by us at p. 226, we are asked to state that Mr. Walsh did not say that a "very large number of Nonconformist chapels passed into the hands of the Bishop of London's Fund because the voluntary system did not pay in poorer districts," but in speaking of a particular mission district (St. Luke's, Deptford), he mentioned the fact that a disused Baptist chapel was secured for the mission by the Bishop of London's Fund

pending the erection of the permanent church, and that there were other cases of a similar kind; and he further gave his opinion that it would fare badly with the spiritual interests of the inhabitants of poor localities if they were left to such provision as the voluntary system could afford.

A regular reader of *Evangelical Christendom* writes, suggesting that all friends of the cause of evangelization in Italy should be requested to UNITE IN PRAYER for God's guidance of the Waldensian Synod in the matter of the proposed union of the Waldensian with the Free Italian Church, and in the adoption of wise regulations for the united Church, if the proposed union should be carried into effect. The Synod is to be held at Torre Pellice during the second week of September. We cordially commend this request to all our readers.

SOCIAL PURITY.

It was a profound saying of the Roman satirist that no one became a monster of wickedness at one step. In evil, as in good, there are grades to be passed through before eminence is reached. The deterioration of character takes place by stages, as passions are more and more yielded to, and conscience is proportionately hardened. It might appear as if there were many notable exceptions to this rule, since men have frequently committed outrageous crimes on a sudden which belied the whole of their previous career. In such cases, however, the corruption has been going on inwardly, although its outbreak took every one by surprise. The moral catastrophe has not been, in truth, an instantaneous revulsion of nature, but merely the manifestation of a process which had been skilfully dissembled and concealed.

This principle applies to communities as well as to the individual. The moral condition of society alters by degrees, sometimes for the better, and at other times for the worse. The best influences operate very slowly in raising the general level of conduct and feeling. The Gospel leaven works gradually and powerfully on the mass of humanity, but requires time for the development of its transforming virtue. Christianity was in the world for centuries before ancient slavery was abolished, and the cruel gladiatorial shows came to an end. Idolatry yielded reluctantly to the advance of truth, and the spirit of charity infused itself with quiet influence into the dealings of men. Our modern world differs from that of the ancients in that we recognize, as they never did, the value of human life, the sense of individual responsibility, and the operation of the law of kindness.

One point in which Christianity has been most strongly antagonistic to the spirit of heathenism is that of social purity. The classic nations were steeped in immorality, and all forms of false religion have winked at it, or openly and shamelessly given it encouragement. The Gospel found woman degraded or enslaved, and lifted her up to be the friend and companion of man. By the strictness of its precepts it made the marriage relation a sacred bond, and thus secured the formation of a pure and happy home. According as the Gospel has prevailed among a people, have social corruptions been checked, and the breath of society been made more wholesome and more sweet. When Christianity has become enfeebled by error and superstition, or had its vital forces paralyzed by unbelief, then vice has always sprung up again in rank and noxious growth. The moral condition of the community has been an index to the strength or weakness of its life of faith.

The evils which have been lately brought to light are some of the bitter streams flowing from a fountain which has not yet been reached. Such atrocities are, after all, the natural outcome of what has been called "ordinary vice." It is the nature of evil to seek new developments and launch out into fresh excesses. It

is evident, therefore, that no legislation which lays its restrictive hand on such cruel crime can be very effective in itself in altering the moral condition of society. The axe of law may lop off the worst branches, but the tree will remain to diffuse its poisonous breath. To get at the root of the evil, we require more searching and more potent remedies.

There are movements in progress from which we may anticipate good results. As the dwellings of the poor are improved, a new sense of decency will be secured. As education spreads, a higher standard will be set before the minds of the humbler classes. As temperance progresses, one of the worst sources of mischief will be removed. All these things will help the cause of social purity. We must admit, however, that while bitter penury continues, there will always be a very strong force driving many to evil ways. As such depths of poverty come to be removed, by improved social conditions, the danger will become less and less of the daughters of the poor being led astray by the profligate rich.

The social condition of the better classes is not what it should be. The love of money and the desire of making an appearance are vulgar forms of ambition which have far too much sway among us. These prevent the formation of happy, if modest, domestic unions. Men aim at wealth and place, and, to gain them, are willing to sacrifice the better possessions of a good conscience and a quiet home. Such worldliness of temper smooths the way to worse forms of corruption.

Among some of our aristocratic circles, dissoluteness of character is not considered to be any disgrace. Social opinion does not set its brand of condemnation on it. While this state of things continues, it will be very hard indeed to stem the torrent of iniquity. Those ladies who are the natural guardians of honour and virtue ought to show that such conduct is resented by them as unmanly, insulting, and dishonourable. They could accomplish much if they would take the task in hand.

It is a very great task to which we have to set ourselves. But we are bound by duty, and inspired by hope. The cry has reached our ears; the evil is in the midst of us; and in the name and by the strength of the pure and holy Jesus, we shall strive to overcome it, in the assurance that we cannot and shall not strive in vain.

AMONG PICTURES.

Leaving my desk and books early one forenoon in Florence, I wandered out into the Piazza, which was glowing in the fervent rays of the bright Italian sun that lighted up with peculiar brilliance the many-coloured marble front of the ancient church of Santa Maria Novella. Proceeding thence by one of those dark narrow lanes which turn and twist so strangely among the palaces of the old Tuscan nobles, I crossed some of the wider thoroughfares, and making my way across the Arno, landed at length in the gallery of the Pitti Palace, so justly celebrated for the wondrous gems of art that adorn its walls. Having been a familiar visitor to the place, and feeling somewhat in a passive listless mood, instead of making the round of the paintings, I stood near an open window, and gave myself up to a kind of dreamy enjoyment, in which the sweet air and glorious sunshine, and the faces looking out with such marvellous expression from the narrow bounds of their canvas, combined their influence with the memories and imaginings that floated indistinctly through my mind. While in this aimless mood, my eye caught sight of an artist in an inner room, whose quiet, earnest occupation immediately fixed my attention. She had planted herself before a picture which, by some strange oversight, I had scarcely ever previously noticed. It was rather small in size and quiet in colouring, and represented ideally the countenance of our blessed Lord. A look of deep unspeak-

able sadness sat on the features, but the eye glistened with intensest yearning and compassion. Such might have been the look He wore when gazing across the valley of the Kedron on the proud battlements of Jerusalem, and, thinking of the dark day of her coming desolation, He ceased to hear the hosannahs that rang around Him, and with tears brimming in His eyes and streaming down His cheeks, spoke those touching words—"O Jerusalem, Jerusalem!" After gazing eagerly for a while at this most moving picture, I began to watch with interest the proceedings of the artist who was engaged in copying it. I could not but admire the care and patience she displayed in adding touch to touch with such a watchful, earnest, loving purpose, ever turning her eyes to the beautiful original, and absorbed in the task of endeavouring to reproduce, as faithfully as in her lay, a likeness of its loveliness. A more serious train of thought was awakened in me as I stood and watched her. Not in this carnal manner, but in another and nobler way am I too called on to labour to produce a likeness of my blessed Lord. Not in lines and colours on canvas am I to imitate the beauty of what is, after all, but a work of the imagination, but in the lineaments and features of my character is my own soul to be conformed to the spiritual reality of my Saviour's living self. Shall I ever succeed, unless animated by a spirit of deepest love and admiration? Can I become like unless I be much with Him, gazing on His glory and beauty, who is chiefest among ten thousand, and altogether lovely? Should I not ever compare myself with His bright example, and strive, O how earnestly, to be in all things as he was? The copy this artist will produce will, after all, be valueless, compared with the priceless original, but to those who cannot see that original, it will convey some faint idea of what its beauty is. So to the world that sees not Christ, knows Him not, and cares not for Him; to that world am I called upon to be a revelation of Him, so that in me they may see a witness, faint and far off though it be, to the glory of the only begotten Son of the Father, full of grace and truth. Fill me with Thy love, O Christ; may I ever dwell in heart with Thee, till, when thou shalt appear, I shall be altogether like Thee, when I shall see Thee as thou art.

Why are we so little like Christ, but because we are so little with Him; and why are we so little with Him, but because we love Him so little? Likeness is produced by full and deep and constant communion. They who company together become assimilated in thought and feeling. We gain wisdom with the wise, and nobleness with the generous. Only thus can Christians come to bear truly the image of their Lord. Beholding, as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

Only by being exposed to the rays of light streaming from any object, can the plate prepared by photographic process receive and return its image. Only by turning to the sun, so as to drink in the fulness of his light, can the flower develop its perfect glow of colour. We shall be little conformed to Christ unless the bright idea of His life dwell a perpetual presence in our hearts. Nor can this be accomplished unless we often take a season to be alone with Him. Let us leave the world behind, with all its noise and care, and climb in spirit to the quiet mountain-top. There let us watch and pray as the prophet did on Carmel. Like Moses on Nebo's summit, let us strive to get a glance at the land which is very far off. Perhaps the King may appear to us in His beauty, as to the apostles on the heights of Tabor. Though we may not, with mortal eyes, behold the effulgence that filled them with amazement, yet may our spirits behold by faith the majesty of Jesus, and our hearts be filled with a wondrous gladness. If He come near in propitious presence, whom seeing not, we love; though we see Him not, yet believing, our hearts shall rejoice with joy unspeakable and full of glory.

FORGIVENESS BEFOREHAND.

In a recent number of the *Bible Treasury* there is this query: "Is it true that the last clause of 1 John i. 7 teaches us that the blood of Jesus cleanseth the sins of believers as a present process; that is, is actually cleansing?" The writer says that this cannot be, for it would overthrow a plainly revealed truth of the Gospel—viz., that all our sins have been already forgiven us. He refers to Rev. i. 5: "Unto him who loveth us [*Gr.*] and has washed us from our sins in his own blood." He protests against an interpretation which sets one scripture against another. It may be a question if he himself is not doing this. What we want is some statement in the Word of God to the effect that the blood of Christ having once availed to take away a man's sins, past, present, and future, has fulfilled its mission with respect to him. The *Bible Treasury* refers to "Hebrews," where Christians are said to be sanctified by His body once for all; yea, perfected by it for ever. But in such passages as these the efficacy of Christ's death is contrasted with the inefficacy of the Jewish sacrifices, where each sacrifice needed to be followed by another, as each could only take away the consciousness of sins temporarily. The one sacrifice of Christ avails for the believer for ever, but not in the sense that he never has anything more to do with the death of Christ after it has once availed for him. "If any man sin," says John, four verses on, "we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and for those of the whole world." "Our sins" as distinguished from the sins of the world must be the sins of those who have already believed on Christ. He is *now* a propitiation for us, not has been. The *Bible Treasury* says that it is not the blood that we now need, but the water. The Christian does not need forgiveness, but cleansing. But what is the meaning of cleansing in this connexion? Say that a man has had a feeling of unjustifiable anger; it passes away; he then becomes conscious of his sin, in having allowed that feeling; what is he to ask for? He cannot ask for forgiveness, for this has been already granted; he cannot ask that the sin may be undone, for that is impossible; what remains to be taken away is the feeling of condemnation. This scheme seems to us to make very light of the sins of believers. The teaching of Scripture is to the effect that no sin is so heinous as the sin of believers. In fact, to speak of the sins of believers is almost a contradiction in terms. According to the view we are noticing, Christians may never ask for forgiveness. We know of scarcely anything more opposed to the teaching and the spirit of the Gospel than this. Our Lord, speaking to believers, says: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." But, according to the view urged in the *Bible Treasury*, the believer might respond: "If I forgive not a brother, it is vain to say, God will not forgive me, for He has forgiven me when I was converted." The people who talk thus of the impossibility and needlessness of second forgiveness, may profess to have a wonderful acquaintance with the Scriptures; if we know anything of Scripture, they are very far from having a correct knowledge of it. In Matt. xvii. 23—35, we have a parable of one who was forgiven 10,000 talents, but forfeited this forgiveness when he refused to forgive his fellow-servant 100 pence.

It is true that in the Epistle to the Hebrews we read that if a man sin wilfully after having received the knowledge of the truth, there remaineth no more sacrifice for sins; but our present debate has reference to cases in which a man is overtaken by a fault, or is betrayed into it by inadvertence, or through want of enlightenment, while in heart loyal to Christ. The Apostle John evidently uses the word in two different senses when he says that "he who is born of God cannot sin," and "if any man sin, we have an advocate with the Father." But what is the nature of Christ's advocacy in behalf of a believer who has been surprised into some trespass, and who truly repents of it? That which constitutes Christ our advocate with the Father is the fact that He has died for us; and it is the pleading of this fact that has prevailing power not only with God, but with the suppliant. John in Patmos saw in the midst of the throne a Lamb as it had been slain, and the myriads of the redeemed contemplate continually the tokens of the crucifixion. It is through the advocacy of Christ that Christians are represented as "overcoming by the blood of the Lamb." Says the writer of the Hebrews to his brethren: "Having, therefore, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart." There is something so revolting to the moral sense in the

idea of sins forgiven before they are committed, that it scarcely seemed necessary to declare that such an idea had no place in the Christian economy; still we have the statement that the atonement avails for sins that are past: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." Faith in His blood procures remission of sins that are past. In many instances, the sinner who comes to Christ knows little of sin compared with what he afterwards learns. A man must know the will of God in all the details of life to know what sin is. The Philippian gaoler, after his conversion, had everything to learn concerning the will of Christ, and was probably a good while before he stood perfect and complete in all the will of God. Many things would be found by him to be sins which he had not imagined were such. But the more a Christian becomes acquainted with the requirements of the Gospel, the profounder becomes his acquaintance with the precious blood of Christ, shed for him on Calvary. There is forgiveness with thee, that thou mayest be feared. The forgiveness is with God, and not with the sinner, except so far as he by faith has appropriated it. To teach him that God, in accepting him, has actually forgiven him all possible future sins, would be to intensify greatly the power of the tempter. Tetzel's wares were very acceptable to a people who wanted to sin comfortably. We are aware that the inclinations of the true Christian do not draw him in such a direction; but even the true Christian needs all the restraints from evil and all the incentives to good that he can get. And we can hardly conceive of anything that would be more likely to lower the conception of God in a thoughtful, impartial mind than this idea that forgiveness of sin is bestowed before its commission. Uninstructed with regard to the true nature of Christianity, the heathen sometimes meet us with this objection, that if Christ saves from all sin, then the Christian can do what he likes, being already forgiven. The answer to this is that the Christian can only receive forgiveness for sins that are past, and the desire to commit sin shows that a man is not a true Christian.

Christ came to save His people from their sins. When a sinner truly believes on the Lord Jesus Christ he receives forgiveness of all his sins, and receives the Holy Spirit, the omnipotent Spirit of God, to dwell with him and save him from sinning. There is no strength of nature that is not more than met by the power which the Holy Spirit brings to every sincere believer. There is then no necessity for his sinning again, in the sense of doing what he knows to be wrong, which is the true condemning sense; God is not forward to point out what is to be done with after-occurring sins, because there is no necessity for such. In condescension, and in order that one who has fallen into sin may not despair and rush to perdition, He has told us that Christ, our righteous advocate and propitiation, if entreated by us, will recover the fallen one (1 John v. 16).—*Bombay Guardian.*

THE LOVE THAT CONQUERS.

THERE is a love that is elicited by the need of its object, and there is a love that is inspired by the attractiveness of its object. The former is called benevolence, the latter is complacency. The perfection of love would seem to be found in the highest exercise of both of these simultaneously. But how can we find complacency in those whose characters are anything but pleasing? In such a case we are naturally conscious of a repellent influence, and have to do violence to our own feelings in order to approach these uninviting persons. A kind-hearted man may resist this repellent influence, and labour for the good of the undeserving; but the very excellence of his own character makes him keenly sensitive to what is degraded and unlovely. Thus there will be a constant struggle in order that he may continue to come to the help of the needy ones. Notice now how admirably the divine arrangement meets this difficulty. On two great commands hang all the law and the prophets. The first great command is, "Love the Lord thy God with all thy heart, soul, mind, and strength." This embraces the whole man, the complete range of our affections. What is left? Nothing. Yet there comes in another command, "Love thy neighbour as thyself." As all possible love was embraced in the first command, it follows that this second, like unto it, is just a statement of what we are to do with the love that God requires of us, how we are to exhibit it. The love that we have to God is to manifest itself in love to our neighbour. So in the 25th chapter of Matthew, where our Lord describes the revelations of the judgment, we are plainly told that all love to Christ which does not substantiate itself in

acts of kindness to His disciples is not genuine. There is, indeed, in the disciples of Christ a conformity to the image of Christ, affording scope for the love of complacency; but too often there is a good deal that falls short of this, and much that is in itself anything but attractive. As the Lord Jesus identifies Himself with His needy disciples in order to attract us to them, overcoming by the attraction of His own character that which is yet repellent in them, so in the two great commandments God identifies Himself with our neighbour—that is, with all the needy ones of earth, and undertakes by the attraction of His own blessed character to overcome all that is repellent in them. How glorious, how divine, is this method! What mere man could ever have dreamed of such? Some of the greatest mysteries of life are solved by this loving contrivance. Beloved, if God so loved us, says the Apostle John, we ought also to love—Him? no, but, love one another. That is, the love awakened in our hearts by His love will naturally lead us to care for those whom He loves. Hereby perceive we the love of Christ, because He laid down His life for us; and we ought to lay down our lives for the brethren. Again: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" We are commanded to love our enemies; but there is nothing lovely in those who hate the children of God; and how can we share with ungodly men the love we bear to the Best of all Beings? Well, we can only do it in the way that we have indicated. We cannot have complacency in their characters; only Satan can have that; but we take note that God is deeply interested in them, and because of their need, associates Himself with them in such a way that we experience the attraction of His character in our efforts to help them. Thus grace and truth have kissed each other. Faith obtains for us this victory. It enables us to realize that God is identified with the sons of want, however unlovely their character, in such a sense that we are showing our love to him at the same moment that we are seek to do them good. Is it not in the same way that the holy angels are enabled to become ministering spirits to those who shall be heirs of salvation? In the characters and actions of sinful men there must be much to repel them; but they see the Lord Jesus making Himself one with the children of men, and perceive that what they do for these is an expression of their love to Him. Let us, then, assiduously cultivate the habit of associating Christ with all the poor and needy and erring of this world, and we shall experience a wonderful joy in any sacrifices that we make for their benefit.

GEORGE BOWEN.

EXILE.

BESIDE these alien streams we pine,
And think of Zion far away,
That sacred home whose dwellings shine
In cloudless Love's eternal ray.
On sighing boughs of willow trees
We hang our harps in silent woe,
Or give their murmurs to the breeze
In mournful cadence sad and low.

Yet oft an impulse fires the soul
To bid a vaster anthem ring,
And thanks and adoration roll
From tuneful voice and dulcet string:
For though we brook in exile here
The scoff and scorn of many a foe,
Faith sees beyond the starry sphere
The golden city's blissful glow.

And if some plaintive chords that tell
Of trial with the music blend,
Transfused in joy's harmonious swell,
They speak of sorrows soon to end;
When willow glooms we haunt no more,
But walk where leaves of healing grow,
And far from Babel's fretful shore
Life's crystal waters calmly flow.

THE VALLEY OF VISION.

CAN these bones live? Can Death again
Be made to yield his mouldering prey,
And valiant armies of the slain
Stand forth in fierce array?

Can these bones live? Corruption's breath,
Like blasting fire, on them has fed,
And, following on the steps of Death,
Has revelled on the dead!

Can these bones live? What rending sound
Shall make these senseless relics shake,
With nerve and sinew case them around,
And bid the slain awake?

Can these bones live? Thou knowest, O Lord!
For second life Thy power can give;
And at the accents of Thy word,
E'en these dry bones shall live!

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, Aug. 18, 1885.

MUCH enlightened common sense may be picked up from provincial journals; in one of these we read: "Our Latin race is neither less vigorous nor less intelligent than the Anglo-Saxon; but it is in full decline, undermined, corrupted, weakened, perverted, led astray, morally impotent, by Catholicism. And let not our readers confound Catholicism with religion, for true religion makes a man better, raises him up, and enlightens him; whereas Catholicism lowers him, degrades him, stupefies him, in order to take his spoils. A tree is judged by its fruit, and a doctrine by its results. Christ's religion has given excellent fruits; it has broken up slavery, and given liberty. All nations where it reigns paramount are superior to us. Catholicism? You know its fruits. Just now it is a question of life and death for our country and our race, and we must not leave either the one or the other to perish." In another publication we find: "The God of conscience and of the Gospel has no analogy to the human-made idols which have been passed off under His name. What has hitherto been the strength of clericalism is its cloak of Christianity. Of this cloak it must be stripped . . . . What a contrast between the pure teaching of the Gospel—enabling men to know and love God as the Heavenly Father of all, and to love each other as brethren, and to worship in spirit and in truth—and the religion of the Syllabus, of the Confessional, of the waters of Lourdes, of beads and scapularies! The present hour is a solemn one; even that of energetic decisions and grand duties. Let us not hesitate to break away from the religion of hypocrisy, fanaticism, and superstition, to return to the pure doctrine of Christ and the apostles, which will agree so well with our democracy and place our Republic on an indestructible basis. Since neither society, nor family, nor individual can do without religion; since we want to get free from the detested yoke of clericalism, let us be true Christians and faithful disciples of the Gospel." And this from Roman Catholic pens! In connexion with this subject arises the interesting question of what is to be done with the priests who desire to leave the false teaching of Rome and devote their lives to preaching the Gospel, and also with those who wish to retire into private life, having become Protestant believers. The question has been frequently mooted, many schemes have been formed; but the small number of priests who ventured out of Rome, and the still fewer who persevered, produced discouragement. Now things appear to be changed. Scores of priests are said to be forthcoming in answer to an advertisement, each with the recommendation of some respected person or pastor to whom he is known. Letters are received as deeply moving and apparently sincere as those received thirty years ago by Napoléon Roussel, who commenced a work somewhat analogous. (All communications on the subject may be made to Daniel Courtois, Editor of the *Signal*, 24, Rue de Rivoli, Paris.)

Pastor (formerly Abbé) Berthuel gives a masterly and exhaustive answer in the *Signal* to the three questions: (1) Why so few Romish priests pass over to Protestantism (2) why among these few and far between do so few persevere? (3) why, among those few who have been admitted to the ranks of the Protestant pastorate, are there some who have been a cause of sorrow and scandal to the Christian Church?

Among the difficulties he places early education. Protestantism, if not existing in the place, is totally ignored, or, if existing, is presented under the most hideous form to the child's imagination. Then, the religious instruction he receives in and out of the confessional, from the age of eight to twelve, raises the priest in his imagination to a sort of demi-god, and sinks all heretics to the lowest abyss: "No Protestant can be saved." All this forms a thick barrier of prejudice, only strengthened by the study of school-books, from the lowest to the highest classes. It is fearful to see authors who should be independent sacrificing historical truth in their new editions, if the "Index" disapprove their first, and thus for the sake of lucre leading whole generations of students astray. Then, general indifference in spiritual matters shuts up the door of inquiry, and ignorance as to the Bible and a purer faith remains. The whole education and instruction of youth in France is thoroughly anti-Protestant, and theological instruction peculiarly so. The

most monstrous doctrines and practices being attributed to Protestantism, an easy victory for Rome is obtained, and hatred to the Reformation is indelibly fixed in the mind. The want of homogeneity in Protestants, and the low spiritual standard of many, are also evidently repulsive. "What is the use of addressing ourselves to Protestantism, since it is universal negation!" was the question of a religious priest agonized in mind respecting the truth of God.

Family persecutions and loss of caste are no small obstacles. The lofty idea instilled into the mind as to the indelible nature of the priesthood, "Thou art a priest for ever," is alarming to the conscience. Nothing but the Divine hand can sustain a man who seeks truth at any cost.

As to the third question—an average of one thousand priests issue yearly from the French seminaries, above one-half of whom are unfit in knowledge, morality, and piety; the remainder may be divided into two parts, about equal; two hundred and fifty fall to the level of cumberers; and, if the rest are winnowed, there may be found about a hundred who to intellect and knowledge unite morality and piety. Perhaps, in France, one in ten are worthy priests. Those who come over to the Reform and fall away again are not among these. Trusting in the diabolical caricatures of Protestantism, some have thought to sin unchecked when once in its ranks, and when they have found themselves not veiled in darkness, but surrounded with dazzling light, they have withdrawn. "Such seek their own, not the things of Jesus Christ; their god is their belly." They look not for the life of their soul, but for the life of the body only. May these reflections help us to understand the extreme difficulties that some priests of Rome meet in the way of their conversion to Protestantism, the motives which deter others, and also the wretched reasons for which men devoid of vocation deceive the Church and desolate her by their scandalous conduct. May the Lord (concludes the writer) preserve us from all fatal deception, from men such as those described last!

Whatever may have been the first mistaken appreciation of the *Pall Mall Gazette* revelations, serious men see the direful wisdom of making them public in order to enforce, by a nation's indignation, the removal of the abominations. If England rises to the just level, and, after humiliation before God and man, makes a clean sweep, her example will be tremendously telling. Others are equally guilty, but when have they had the frankness to acknowledge the guilt, the courage to drag it to the light of day, and to cast it from them? The fatal cloak which in vain seeks to shroud abominations in all classes is kept tight wrapped, and a cure is thereby rendered impossible. The sale of translations all over Paris and France is unavoidable, and the hypocritical outcry against England by those who do the same things, and the natural outcry of those who know them not, must be endured. May it hasten purifying laws and deeds, and be a blessing in disguise!

Well-thinking journalists entreat France to choose pure-lived representatives, at any cost, as the very first consideration in the approaching elections.

Strange! the Theophilanthropists of 1796, with their peculiar worship of a Supreme Being, devoid of the supernatural, and which had long ceased to exist, is again cropping up, and is stated to have 40,000 adepts in France.

The Administration seems to put vigorously in force the laws as to the liberty of public thoroughfares in certain places, if we may judge by the fining and imprisonment of a priest at Oyonnax (Ain) for having fiercely knocked off the hat of a gentleman on the passage of Corpus Christi.

The foot of Saint Victor, cut off for having overturned the altar of Jupiter, under Maximian, was given by Pope Urban v. to the Duke Jean de Berry a thousand years after. On the 26th of last July, this foot was exhibited all day in the Church of Saint Nicolas du Chardonnet (in Paris), and carried in solemn procession.

Another Sunday witnessed the adoption of fifteen children by l'Amitié, a Freemasons' Lodge. Three children were veiled, and along the road the public might read on each the words ignorance, fanaticism, misery, severally. On reaching the restaurant of the Bois de Boulogne, where the ceremony of lay baptism took place, the veils were removed, and three speeches were delivered, one of which—against ignorance, the parent of misery, and against the fanaticism of the clericals—was made by the Deputy for Alais, formerly a Protestant pastor, President of a Consistory. Each child received a diploma, together with sugar-plums. Dinner, more speeches, and a ball filled up the rest of the day.

The Admiral Jauréguibéry has accepted the honorary Presidency of the French Lord's-day Observance Society in the stead of the General de Chabaud Latour, deceased.

The cholera is in Marseilles, carrying off many.

Milne Edwards, Dean of the Faculty of Science, Professor of Comparative Entomology and Physiology, successor in 1838 of Fred. Cuvier in the Academy of Science, died lately at the age of 80. His obsequies took place at the Oratoire.

GERMANY.

[From our own Correspondent.]

Berlin, August 15, 1885.

THE last weeks have been particularly quiet; there is not much to relate this time. The decree of the Bishop of Paderborn, mentioned in my last letter, is still much discussed in the papers. It seems, after all, that the Pope, under the pressure of the Ultramontanes, has made the Bishop revoke this concession to our Government. Court-Chaplain Stöcker, who has returned from his leave, was very warmly received here by his numerous friends. When, on the 26th of July, he preached again for the first time after his absence, and after the event mentioned in my last letter, the church was filled to excess. Many Christians here wished to give him another proof of their undiminished confidence. With the same object, a sum of money has been collected, which will be handed over to him for the Berlin City Mission. In the law suit both parties have resolved to revoke their appeal to a higher tribunal, and it is to be hoped, therefore, that the whole affair may now be considered as terminated.

The investigation ordered by Prince Bismarck about Sunday labour is now going on through the whole empire. Let us hope that the numerous working men who really want their Sunday will not be afraid to express publicly their opinion.

That the power of unbelief is yet strong in our country could be witnessed at the great gathering of German schoolmasters. These meetings are mostly visited by those teachers, who are opposed to religious influence, and our Minister for Public Worship generally refuses the prolongation of the Whitsuntide holidays asked for that purpose. The conference was attended by 2,000 teachers, but such numbers only meet when religion is to be attacked. The religious gatherings themselves of these very same men make no progress. As the churches of our rationalist preachers are empty, so also the "free religious congregations," as they call themselves, which were founded some 30 years ago on a very broad basis, are continually going backwards. What a contrast with all the meetings of believers, where we see a progress! The Baptists in Berlin have now 700 members, and as their chapel only has room for 450, they intend opening another one in some other part of the town.

Dr. Wangemann has returned from his long journey to the South of Africa, where he has been visiting the stations of the Berlin Missionary Society. I shall revert to this when the report of his journey is published.

Mr. Phildius, the General Secretary of the Young Men's Christian Association here, has just spent four months in the United States, in order to see the work there. He gave a general account of his impressions in London at Exeter Hall on the 8th of July, and he is now giving us detailed reports. He brought back many valuable suggestions, which will, as we trust, enable our association to work more efficiently. For the work in the whole of Germany, it is of great importance that things be done as well as possible in the society here.

ITALY.

A NOTABLE ADHERENT TO THE EVANGELICAL CAUSE.

ON the 10th of June, the well-known and distinguished lawyer, Sig. Giuseppe Petroni, openly professed his faith in Jesus Christ as his Saviour, in the Protestant Church in Rome belonging to the Wesleyans. Brought up in the Romish faith, he for some time, nominally at least, was reckoned a devoted adherent of the Papacy. His large and varied practice at the Italian bar brought him, however, much in contact with the ways and precepts of the priesthood. Both precept and practice among that body opened his eyes, and he became for some length of time rationalistic in his views, throwing aside all religion. For some years he was Grand Master of the Freemasons — a body, as is well known, utterly abhorred by the Pope and his partisans. Whilst throwing his whole energy and sympathies into the Italian cause of freedom, he was seized by the party

then in power (that is, the Papal), and escaped sentenced of death by one vote only. Penal servitude for life, nevertheless, was the alternative, and for seventeen long years he underwent all the horrors of Papal prison discipline, being set at liberty only through the triumph of the National party in 1870. He has not long since relinquished his position as Grand Master of the Freemasons, notwithstanding his having distinguished himself greatly among them, his advancing years and other private reasons making it necessary that he should do so. He is now seventy-two.

For a long time he attended the Protestant services at intervals. During the last year, however, he has frequented our worship assiduously, and on the 10th of June was baptized upon making a public profession of his faith in Christ as his Lord and Saviour. Admitted to the Lord's Table, he wept for joy.

Signor Petroni throws himself heartily, as far as circumstances permit, into everything which is calculated to advance the kingdom of God, and we can but hope and trust that his noble example will be the means of encouraging others to follow in his steps.

At the last district conference held in Florence by the Waldensian Church, Professor Geymonat urged the desirability of making use of lay agency in the work of evangelization. A paper was read by Signor G. Luzzi on the "Schola Evangelica d'Italia, in relazione all' opera di Evangelizzazione." Under all aspects, the work carried on at the Church of the Oratorio by Professor Geymonat, and of the churches at Pisa, Leghorn, and Rio Marina, is most satisfactory. The Rev. J. R. MacDougall and Signor S. Stagnitta were present, and assisted in the deliberations.

From Milan come some very encouraging details with regard to religious operations. The two great events of the day are, first, the work of the united effort of the churches to evangelize the masses, and which has been going on now for about a fortnight, and with marked success; the other, the union of the "Circoli Evangelici in Milano." It has been felt for some time that these three associations would gather strength for their duties were they, whilst maintaining their autonomy, to be drawn closer together by a bond of union, the basis or rules of which are as follows: "Article 1.—The three circoli, 'Analdo di Brescia,' 'Christiano Valdese,' and 'Luigi de Sanctis,' whilst preserving their autonomy, are now constituted a society, to be called 'The Union of the Evangelical Clubs or Associations in Milan.' Article 2.—The scope of this Union is that of educating the members of the said 'circoli' to love one another, and to look upon themselves as united into one family, to glorify the Lord, and carry out the work of evangelization to the best of their ability, seeking by all means in their power to bring many souls to the feet of their Lord and Saviour, Jesus Christ. Article 3.—The means to be used to secure this end are: (*a*) a monthly meeting to examine into the interests of this Union, and to build up the members in the same; (*b*) Bible readings and mutual edification; (*c*) public conferences in the city, and, if possible, in the outskirts and neighbouring country towns, etc.; (*d*) wise and diligent distribution of good books and religious tracts; (*e*) and lastly, house-to-house visitation. Article 4.—This alliance is governed by a council of directors composed of three members—namely, a president, vice-president, *cassiere* (cashier), and a comptroller; these to be elected annually, but in such a way as that each 'circolo' shall be represented in the 'Consiglio Direttivo' (committee of management). Article 5.—The president shall occupy the chair at the meetings of the 'Consiglio Direttivo,' and at the general gatherings, and take care that all decisions are duly carried out. Article 6.—In case the president is prevented from presiding at the deliberations from any cause, the *vice presidente-cassiere* shall take his place and be considered his representative in all his functions; he shall receive subscriptions and donations, keep the accounts, and give a statement each week of receipts and expenditure. Article 7.—The *Censore* shall see that this 'statuto' (basis) be carried out, and shall furnish any information or advice which may be demanded of him by his colleagues, and forward the interests of the Union in every way. Article 8.—The secretary will have charge of the correspondence, and send out notices for meetings, etc.; will take note of all proceedings and deliberations, and make a register of the same, and likewise keep a list of all the members of the Union."

A very interesting correspondence has taken place between the Rev. F. Sciarelli and various members of the Italian Government, heads of departments, and gentlemen of the press, on the subject of Sabbath observance, Signor Sciarelli acting on behalf of the "Circolo Galeazzo Carracioli." Seeing that the Government were about to legislate with regard to the railways, Signor Sciarelli wrote a pamphlet calling attention to the duty and necessity of giving one day's rest to

the working man. This he sent to various parties, and received many courteous replies. Previous to this the "Circolo" had memorialised the two Chambers on the matter. The pamphlet by Signor Sciarelli not only advocates earnestly the claims of railway employés, but likewise all persons engaged in the Postal and Telegraph service. The well-known and highly esteemed Neapolitan writer, Gregorio di Siemia, writes to Signor Sciarelli with regard to the contents of his document: "I read it straight off without stopping, and seeing the great importance of the matter in hand, I feel it my duty to say how clearly necessary it is that the subject should at once receive attention, and thank you for so kindly sending me a copy of your pamphlet, and ask to be allowed to express my high estimation of the philanthropy which you therein show in desiring to benefit humanity. Clearer argument and more convincing reasoning in favour of religion and civilization could nowhere be found than in these pages." Signor Sciarelli received letters of thanks from the following gentlemen to whom he sent his pamphlet: From the Minister of Grace and Justice, the Minister of Public Instruction, the Minister of Public Works; from the Secretary of Public Instruction; from the Secretary of Agriculture, Industry, and Commerce; and from the Secretary of War; from many Senators and Deputies, from the Prefect of the province of Naples, and from the Society of Mutual Help among the Post-office employés and officials of Naples. From the Railway Companies a very courteous reply came from the section of the South.

Signor Sciarelli hopes shortly to send the pamphlet to all the heads of the various railway stations in the kingdom, and to turn his attention to the new administrations—viz., Società Mediterranea, la Società Adriatica, and la Società della Ferrovie Sicilia (Sicilian Railway Company). Signor Sciarelli also addressed a meeting in Naples a short time since, composed of several gentlemen, presidents of the "Società di Mutuo Soccorso," which was largely advertised in the daily papers as well as in the evangelical ones. The cause of Sabbath rest was warmly urged on those present, both by Signor Sciarelli and Signor Congedo, and also by a worthy barber; all agreeing on the necessity of cessation from daily work, both from a hygienic, moral, and social point of view. It was resolved at this meeting to send to all the kindred associations in Italy a circular calling attention to the matter; thus: "It is the right of all honest working men, after six days' labour to have one day in which to recruit their strength, to think of themselves, their children, their wives, and their country. Oh, worse than the brute does the man become who is always bending under the yoke of continual labour! All those associations which give in their adhesion to the principles stated in this circular will be united together, and form themselves into a body, using all lawful means which may be in their power to obtain one day's rest in seven."

The spirit of the Evangelical Alliance, and the desire of real union, has recently shown itself in Milan in a practical manner. It was the turn of the Wesleyan Methodists to have the gathering of the "Evangelizzazione Commune" at their church. On that occasion the parents of a child belonging to the Chiesa Libera (Free Church of Italy) presented their infant for baptism with the full consent of their own pastor. The minister stated, prior to administering the rite, that he had been requested to do so at the instance of the pastor of the Free Church, in order that it might serve as a testimony to those without that, as members of the different sects were especially present on this occasion, they were all one in Christ Jesus, willing to acknowledge one Catholic and Apostolic Church (the communion of saints) and one baptism as common to them all.

The attendance at the Scuola Superiore Femminile at Torre Pellice has not been quite so numerous this year. Thirty-eight presented themselves for examination; ten passed with distinction, eleven were set down as very satisfactory, nine as satisfactory; two only have to come up again; thirteen gave satisfactory reasons for not having followed all the necessary courses to the end, but some hope to do so before leaving for good. The year has been marked by earnest and diligent study, and the examinations have proved unusually satisfactory.

Fifty-one students out of the sixty-two went up for the examination in the Waldensian College in the same place (Torre Pellice); five passed with distinction, nine very satisfactory, thirteen satisfactory; thirteen were only promosse (?); of the eleven remaining, ten have to come up again once more, and one has to do so twice.

The day after the examinations, a delightful excursion took place to crown the labours of the past months. Students, professors, masters, and a large company of friends ascended the heights which look down on the little town

of Luscerna, from which a most magnificent view is obtained of the whole plain of Piedmont. Songs, games, and speeches made the time pass away only too quickly. The address, given by Signor Tron, filled with the thrilling details pertaining to the part that Luscerna has played in the history of the Waldensian Church, was perhaps one of the most interesting circumstances connected with the expedition.

THE PAST IN CONTRAST WITH PRESENT LIBERTY.

The following is an extract from an address delivered at Cincinnati by the Rev. William Arthur, M.A. :—

In the year 1836 I found myself in Rome with my wife. I said, "We must not leave this place without having a prayer-meeting." "We can't have one." "We must have one." "We haven't any place." "We have this bedroom." "The police will be upon you." "We must consider." So I sallied out to get some to come to our bedroom in our Hotel d'Angleterre. The first man that accepted my invitation was Thomas Henry Tarleton, the originator of the Young Men's Christian Association work in Europe. The second man that accepted the invitation was Dr. Treat, of Boston, the Secretary of the American Board of Foreign Missions. The next was Dr. Forbes, clergyman of the Church of England, since for many years the English chaplain in Paris; and the only other person was Mr. Hale, an American clergyman, then officiating as chaplain at the American Embassy in Rome. Seven of us met in that bedroom in the Hotel d'Angleterre.

We spent nearly two hours in very earnest prayer. We did not know who might be overhearing us, or what might follow. But during the meeting there fell upon me this impression: It is very strange that here, in this little room, at such a short notice, there should be met together the representatives of the leading Missionary Society in America, the representative of the largest Missionary Society in Protestant Europe, the representative of the Young Men's Christian Associations, the representative of the clergymen in America and in England. And of those seven there were two Christian women. And there are things that come into a man's mind, we don't know how, and somehow they form a part of it, but from that time I always went about feeling that I should live to see the Gospel freely preached in Rome.

Well, Sir, I have paid other visits in the interim to Rome, but two years ago I entered that city as one of a deputation from the Evangelical Alliance, in company with the Rev. Dr. Donald Fraser and others. It was pleasant, when I reached the platform in Cincinnati, to see the faces of Bishop Simpson and Brother Sargent and others; but will you pardon me if I say that it was even pleasanter to see fifteen men of different Christian denominations gather to welcome a deputation of the Evangelical Alliance to Rome? And one of the first things they said to us was, "We are going to give you a reception to-night in the Hotel d'Angleterre" — in that very hotel in which our prayer-meeting had been held twenty years before. And there, that evening, within a few yards of the very room where the prayer-meeting was held, we were welcomed by fifty men who were all employed in working for the spread of the Gospel in the city of Rome, and working in as perfect freedom and protection by the law as in the city of Cincinnati. Dr. Prime, of the *New York Observer*, was there, and Dr. Vernon also.

CANADA.

A CORRESPONDENT of one of the American journals, writing from Montreal, gives an account of the superstition and fanaticism which exist there which will astonish our readers. He says: "The age of superstition and belief in priestcraft has not yet departed from the city of Montreal, notwithstanding that its inhabitants are wont to boast of it as the commercial metropolis of the Dominion, and a centre of culture and education. To Anglo-Saxons at least, whether Protestant or Catholic, the scenes enacted last week over the remains of two prelates of the Catholic Church appeared in the highest degree scandalizing, and even liberal French Catholics are forced to smile and admit that they bordered on idolatry and savoured unpleasantly of ignorance and fanaticism. For six consecutive days the body of Archbishop Bourget lay robed in his sacerdotal vestments, exposed, not only to the view, but also to the touch of tens of thousands who flocked from all parts of the province to visit, and, apparently, to worship the dust of one

whom they believed was inspired with supernatural, if not divine, power. In another sanctuary, that of Notre Dame de Pitié, were exposed the remains of the predecessor of the Archbishop, who had been interred in its vaults nearly fifty years previously. The Sisters of the Congregation, with the approval of Mgr. Fabre, the present Bishop, secured one of the dead prelate's feet as a relic, to be deposited in a special altar and venerated each year on the anniversary of his death. A motley crowd, including all sorts and conditions of men, smitten with every conceivable infirmity, blind and maimed, flocked to the death-chamber of the Archbishop, and, as they approached his bier, fell on their knees, and touching the cold clay reverently, called upon the departed prelate to heal their infirmities. Had these doings been confined to the lower classes, or to the ignorant and superstitious *habitants* of the surrounding country, little notice would have been taken of them; but when professional men and educated and cultured women were seen crowding round the coffin, in many instances with their children in their arms, in order that their little ones might be 'sanctified' by the touch of the dead, many who were present raised their eyes in surprise that such things could be in this nineteenth century. A French paper, describing the scenes, related that immediately after the Archbishop closed his eyes in death, which took place in the presence of about three hundred people, the room being thrown open to all the faithful, two priests and three nuns were placed around the body to direct those who came to touch the prelate's hands and vestments with their beads and other pious objects, and to preserve them as talismans. Millions of articles were in this way brought into contact. A few minutes after the Archbishop had breathed his last, a fashionably-dressed lady drove up in her carriage, and with a sick child in her arms, knelt reverently, and clasping the hands not yet cold in death, cried in the most piteous manner, "Oh, Monseigneur, you cured one of my children; will you do so much for another?" At her side knelt the son of Hon. Louis Beaubien, a School Commissioner, a Member of the Legislative Assembly of the Province, a Member of the Council of Agriculture and Public Instruction. The young man was blind, and as the dead prelate had in his lifetime promised to cure him, he prayed: 'Hear me, O Monseigneur; now is the time to cure me. You told me I would see; cure me! cure me!' He then retired, in company with a vast multitude of the faithful who, suffering from all kinds of infirmities, proceeded to partake of the Host, remaining in the vicinity until the conclusion of the obsequies, and daily expecting to have their prayers answered. The French press announced that hundreds of miracles had thus been performed, and hundreds were expected to follow. Liberal and educated Catholics are disgusted with this sort of thing, and blame the dead prelate for it more than they do the people. They say that during recent years he arrogated certain healing powers through the intercession of the Virgin, to whom his devotion was among Catholics well known. The advanced school of Catholics express satisfaction at his death, and blame him for the unseemly hatred existing between the Ultramontanes and Liberals of this province—a fight which has for the last ten years been carried on with a bitterness and inveterate enmity seldom witnessed. The Archbishop was throughout his whole life an unbending, uncompromising Ultramontane. He forbade Catholics to have social intercourse with Protestants, and refused to recognize a statute passed by the Dominion Parliament to prevent undue clerical influence in electoral contests. The Jesuits who had been expelled from Canada after the conquest by the British, and had their property confiscated, were in 1842 invited by him to return to this province, which they were not slow in doing, in company with the Oblate Fathers and a number of the ladies of the Sacred Heart. He also imported the Christian Brothers from France, gave them funds to erect schools, and during his lifetime supported and nourished a system of education by these brothers, the result of which to-day is too plainly revealed in the ignorance of the great mass of the male Catholic population who have been educated under their training."

We find in the *Montreal Witness* a Bill brought into the Quebec Legislature which that journal describes as an insidious step towards the establishment of the Church of Rome in the colony. The following is the complete text: "An Act respecting oaths and the administration of oaths.—Her Majesty, by and with the advice and consent of the Legislature of Quebec, enacts as follows: (1.) In all of Her Majesty's Courts of Justice in the Province a crucifix shall be placed in a conspicuous place, opposite the witness-box or the place in which witnesses stand during examination, and such crucifix shall be of the size determined by the Lieutenant-Gover

nor in Council. (2.) Every court, judge, magistrate, prothonotary, clerk, and other person entrusted with administering oaths, shall, before a witness be allowed to swear and give his testimony, call upon him to lift his right hand in front of the cross and to place his left hand on the book of the Evangelists, and cause him to swear before the crucifix and upon the Holy Evangelists to tell the truth and the whole truth in the cause in which he is to be heard as a witness. (3.) Every sheriff shall place, or cause to be placed, a crucifix in the manner above indicated in each and every of the court-houses within the limits of his district, under a penalty of forty dollars for each day in which he neglects so to do. (4.) Such penalty shall be recovered from such sheriff by any person suing for the same before any circuit court of the district in which the offence has been committed, and shall belong to the prosecutor." The *Montreal Witness* points out that no distinction is made between Roman Catholic and Protestant witnesses; also that the second clause of the Bill would enforce the ceremony not merely in the law courts, but in the administration of oaths by custom-house officers, magistrates, and commissioners for taking affidavits.

AMERICA.

In connexion with the churches across the Atlantic there is an International Missionary Union. This is an association composed of the missionaries of the United States and Canada who have seen service in foreign fields, and who are either temporarily or permanently at home. They held a conference one year ago on the International Camp-meeting grounds at Niagara Falls, and have been holding their second annual session in the same place. The conference opened on Tuesday evening, July 27, with a devotional meeting led by the Rev. S. R. House, M.D., of the American Presbyterian Mission of Siam, and the Rev. C. S. Eby, of the Canada Methodist Church Mission in Japan. A devotional meeting was held each day at 8.30 A.M. and another by the women at 1.45 P.M. The morning session of Wednesday was a sort of acquaintance-forming meeting, the missionaries being named by the president, and each in turn giving an outline of their missionary biography, their call to this work when they went to their field, and when they retired from it, under what board, and the special work in which they were engaged, also their present residence and work. Wednesday afternoon was opened by a reception meeting, an admirable address of welcome being delivered by Rev. Mr. Mitchell, Secretary of the Wesley Camp Ground Association, and fittingly and forcibly responded to, on behalf of the International Missionary Union, by Rev. M. H. Houston, D.D., of Baltimore, formerly missionary to China, now Secretary of the Missionary Society of the Methodist Episcopal Church South. The remainder of the afternoon was given to an address on "China: its Social and Political Life," by the Rev. J. W. Davis, of the Presbyterian Church South.

In the afternoon the meeting was conducted by the ladies, Mrs. J. T. Gracey presiding. The speakers were Mrs. Rev. Justus Doolittle, whose husband spent thirty years in China; Mrs. J. E. Clough, of the Telugu Baptist Mission, where thousands had been converted in a few months; Mrs. T. L. Gulick, who gave an account of work in Spain, where there are now 28,000 Protestants; and Mrs. J. E. Harris, whose husband was a co-worker with Judson in Burmah. Miss Minnie Dowa, a Siamese young lady, sang in Burmese the missionary hymn; and two Burmese girls were presented to the audience. In the evening, the Rev. Edgerton R. Young (Canada Methodist) gave a thrilling address on work among the Cree Indians; and Mrs. Young sang in the Cree language. The forenoon exercises consist of free discussion of practical topics in which the missionaries have common interest, and Self-support was the theme appointed for Friday forenoon. There was great unanimity of spirit and aim, and great diversity of experience with plans, manifest in this discussion.

Friday afternoon and evening was given to India, the programme being arranged entirely by the India missionaries who were on the ground. The Rev. Mr. Mudge spoke of work in Lucknow, Mrs. Mudge on Eurasian lady workers, the Rev. G. Stone of seamen's work in Calcutta, Mrs. Dr. John Newton (Presbyterian) of work among lepers, Mrs. Hoskins of work in the Zenanas, the Rev. Mr. McMahon of methods of idol worship. Objects illustrating the habits and customs of India were exhibited. A Burmese girl, Mah Mayit, recited the parable of the Prodigal Son in Burmese. Mrs. Osborn gave a stirring address on evangelistic work in India, and

the Rev. Mr. Hoskins an account of Sunday-school work in India.

The New England Sunday-school Assembly opened at South Framingham, on the Lake View Camp-ground, Wednesday evening, July 15. The Assembly opened with a larger attendance this year than ever before. The grounds are in better order, and many new cottages have been erected, and several larger halls for lectures or social use. By the numerous lights, electric and otherwise, the evenings are made almost as bright as day. The auditorium is large and conveniently arranged, and must be well suited for speakers, as there seemed to be no difficulty in hearing all of them. Each morning at 6 A.M., the Assembly bells are rung, and at 6.30 there is a prayer service conducted by Professor W. F. Sherwin. Large numbers attend this early meeting, which is marked by an earnest devotional spirit.

After breakfast, in tent or cottage, or at the convenient restaurant or dining hall, at 8 o'clock, many gather in the auditorium for the chorus rehearsal. Professor Sherwin, who is "Chorus Director and General Lecturer" in the New England Conservatory of Music, conducts the daily rehearsals and the concerts which follow. The children are not forgotten, and at this same hour they gather in a pavilion, and are interested and instructed by a lesson on the Bible, by the Rev. J. L. Hurlbut, D.D. The next hour is occupied by instructions to Sunday-school teachers, the normal class it is called, that listens to Prof. Holmes with great interest. Many of these remain through the next hour, in Normal Hall, that they may then enjoy the privilege of being in the advanced normal class, which meets at 10 o'clock.

Then the Rev. A. E. Dunning takes his place as instructor. During the days of the Assembly he intends to go over much ground; hastily it must be, but the "seed thoughts" that he gives to his class will doubtless be fruitful in their teaching during the coming year.

Other engagements occupy the day till 10 P.M. The Assembly lasted for a week, and on the concluding day, the new "Hall on the Hill" was dedicated, the Rev. E. E. Hale giving an address. It resembles the Hall of Philosophy at Chautauqua.

The Rev. Addison P. Foster says, in the *Independent*: "Public attention has been drawn this year, in a very unusual degree, to the presidents of our colleges. The changes that have lately taken place have been very many. There have been resignations by President Lee, of Washington and Lee University; President Sturtevant, of Illinois College; President White, of Cornell University; and President Caldwell, of Vassar College. The appointments to college presidencies have been many more, among them those of the Rev. Dr. Duryea, of Boston, to Union; the Rev. Wm. D. Hyde, of Paterson, N.J., to Bowdoin; the Rev. D. O. Mears, D.D., of Worcester, Mass., to Iowa; the Rev. Galusha Anderson, D.D., of Chicago, to Vassar; W. W. Prescott, Esq., of Burlington, Vt., to Battle Creek College, Mich.; the Rev. John Kershaw, of Bound Brook, N.J., to Tillotson University, Texas; and Prof. C. K. Adams, of Michigan, to Cornell. This is a very remarkable list, and yet undoubtedly is not full. Marietta College is seeking a president, and the announcement of his election may be made at any time. It would seem that changes in college presidencies are more frequent than formerly. We appear to be in a transitional period as regards the policy of our colleges in regard to methods of instruction and administration, and, in consequence, there is an uneasiness and a critical spirit regarding college presidents which did not formerly exist. There are sharp discussions regarding the relations of the president to the other members of the faculty, the propriety of self-government among the students, the position of Greek and Latin in the college curriculum, the political attitude of the college. These and other questions bring the president, as the especial representative of the institution, under close inspection, and subject him not infrequently to harsh criticism. His character and his ability are not so apt to be called in question as the policy he represents. Our colleges are growing more and more democratic. The faculty demand more voice in the administration of affairs. The students have had a taste, at Amherst and elsewhere, of self-government, and like it. Then, further, the competition between colleges has increased, and the financial problem has grown more difficult. The president is judged by his ability to secure endowments, quite as much as by his scholarship and power as an instructor. In consequence of all this, the position of a college president has come to be one of much anxiety."

The Rev. Dr. Breed ends an article on the favour Romanism is attempting to gain in the United States, with these words: "That Rome is unchanged and unchangeable is shown by the fact that while Monsignor

Capel is saying soft things in the ears of the American people, Rome is killing American missionaries in Mexico. At Almoloya, a town some forty miles south-east of the city of Mexico, the blood is hardly dry of two martyrs slain by Roman Catholic violence. The people were quietly worshipping, when they were set upon by a furious mob, and the congregation dispersed, and two men slain.

These things cannot be unknown to Rome, and not only are they not prohibited, but these murderers were bounded on by violent harangues from the pulpit of the Romish Church. While Americans should treat with all kindness the victims of this foreign persecuting power, they should be very watchful of, and very resolute to resist, the stealthy but steady encroachment of this power in our Republic."

Home Intelligence.

THE George Smith of Coalville Fund has reached the gratifying amount of £1,465 1s. 10d. But we hope that there are still many more who will contribute something out of their abundance to secure comfort for the old age of one who has done so much for the comfort of those who had no other friend. With great self-sacrifice Mr. Smith has toiled to relieve the poor children of our brick-fields, canal-boats, tents, and vans from the condition of white slavery under which these little ones groaned until he compelled Parliament to hear their "bitter cry."

MR. CHAMPNESS is busily engaged getting his scheme for training lay evangelists into working order, and finds that there is a large demand for men of this class, and also that there are numbers of suitable men willing to devote their lives to the work.

IT is very gratifying to learn that, on the 15th and 16th ult., united open-air services of a very unusual and truly catholic character were conducted in the Yorkshire village of Silsden. On the Sunday afternoon and evening all the ordinary services were given up, and the open-air gatherings were addressed by the Vicar and the ministers of the Wesleyan Methodist Free Church and Primitive Methodist denominations. United Nonconformist services are, happily, becoming very frequent; but at Silsden the union is made yet more perfect by the presence of the Vicar and his congregation.

THE annual meetings of the Welsh Baptist Union were held at St. Dogmell's, in Pembrokeshire. The meetings this year were very largely attended, and from beginning to end aglow with enthusiasm. The people of the place of every denomination gave the visitors a hearty welcome. St. Dogmell's is always picturesque, having the ocean roaring on the one side, and the pretty town of Cardigan creeping down the hill on the other, with its many-coloured houses, many of them perched aloft on the hills, and striking momentary terror into one lest they should suddenly come down. But the village was especially pretty, for the people had been long looking forward to these meetings, and they had coloured their houses with lime, ochre, etc. The meetings were highly successful.

AT a Conference held at Haverfordwest, the Rev. T. E. Williams, of Aberystwyth, moved: "That this meeting heartily approves of the principle of amalgamating our denominational colleges in Wales, and of raising a permanent fund for the maintenance of a theological college or colleges in connexion with the University colleges in the Principality; that a committee be appointed of representatives of the three colleges in equal numbers, to prepare a scheme for the amalgamation and the raising of a permanent fund, the said scheme to be submitted to the committee of the colleges for their consideration at some time during the Autumnal Session of the Baptist Union at Swansea." The motion was agreed to. Mr. R. Cory said that if in the proposed new theological college they went in for thorough Biblical teaching, he would do what he could to help them. It was theology of Spurgeon's sort that they needed. He had not quite made up his mind what he would do, but he hoped to be able to give £200 a year for five years.

A VALEDICTORY service, which was very largely attended, was held at Camden Road Baptist Chapel, Holloway, in connexion with the departure of the Rev. J. T. Comber and Messrs. J. E. Biggs, Percy Comber, P. Davies, B.A., J. Maynard, and M. Richards, missionaries to the Congo, under the auspices of the Baptist Missionary Society. Mr. C. Parkinson presided. The following evening

a farewell meeting was held at Myrtle Street Chapel, Liverpool (Rev. H. S. Brown's), and the missionaries embarked on the African mail steamer, Gaboon.

THE Church Missionary Society has recently put forth two schemes for lay workers, which plainly show that this society is not content to rest on past success, but is desirous of so organizing the service of its friends at home that there shall be work for all to do, and an open door for all to help, by personal service or by gifts, in spreading far and wide the knowledge of our Lord and Saviour Jesus Christ. One of the schemes above referred to is that of the Church Missionary Ladies' Union for London and the neighbourhood. The objects of the Union are:—(1) To promote the general interests of the Church Missionary Society by reading about its missions, by giving towards its support, by working for it, and by praying to God for a blessing on its labours; (2) To afford opportunities for meeting periodically, to receive information on the work of the society at home and abroad, to create a bond of union between the friends of the society, to enlist the sympathy and co-operation of others, and to take counsel together as to the best means of deepening and increasing the interest in missionary work; and it is proposed to carry out these objects in the following manner: (*a*) To hold monthly meetings of the members of the Union at the Church Missionary House, Salisbury Square, at which lectures and addresses will be given upon the missions and missionary work generally, and opportunities afforded for conference and united prayer; (*b*) to map out London and its neighbourhood into districts, with a lady secretary for each, not to interfere in any way with the organization and work of existing associations, but to unite the workers in them together, and promote mutual sympathy and help; (*c*) to form a central Ladies Committee, to consist, in part, of representatives from the various districts. The other scheme is that of the "Church Missionary Society's Lay Workers' Union for London," and is intended for laymen. There are already about 250 enrolled members. Meetings are held monthly at Salisbury Square, where there is a reference library and reading room for members, and lectures on missions, and addresses are given. This Union was favoured at its beginning by having as its active Hon. Secretary, Major Seton Churchill, and as its President, the late Earl Cairns. Already about ten or twelve of its members have volunteered to go out to the mission field, several of whom have been accepted.

Monthly Survey of Missions.

CHURCH MISSIONARY SOCIETY.

THE journal of Bishop Hannington, which has been appearing in successive portions in the *Church Missionary Intelligencer*, gives an animated account of his visit to the Chagga country at Kilimanjaro. Before he set out on this expedition, however, the Bishop held an ordination at Freie Town, when the first two natives of East Africa to be admitted to the ministry received deacon's orders. After giving an account of the service, Bishop Hannington says: "I can scarcely tell you how greatly privileged I feel in thus having been permitted to ordain the first native minister of our infant East Africa Church, and, if I may so express it, to reap where Mr. Price and others have so diligently sown. The foundations of a native ministry have been laid; now they must be strengthened and built up by our united prayers. Earnestly would I call on the dear children of God to pray for them, that they may be kept humble and zealous workers in God's vineyard, and that many souls may be their hire, and crowns richly studded with gems their everlasting reward."

The Bishop's journey can be followed on the map which was given with the July *Intelligencer*. We shall only quote an incident or two to show the character of the travelling: "It was a very hot afternoon when we started; the sun seemed almost to bake one alive. We should sadly belie ourselves were we to sing 'Massa 'neath the shade would lay.' Master and men must toil on together, and massa, despite being free from a burden, oft-times suffers far the most. After marching till sunset, we suddenly cam upon an open glade in the forest, and proceeded to camp. The first time nothing goes right; nobody seems to know what to do or where to go, so one has to show them. Gaiters, shovel-hat, and

apron have been laid aside for the journey; so, unmindful of dignity, we rush hither and thither for fire-wood, and light the fire; then with a mallet and a good bit of shouting, we manage to erect the tent; next the bed, a mysterious puzzle, which entirely defies an African head; so, pushing one boy in one direction, one in another, we enter into these mysteries ourselves, and by eleven o'clock are ready to lay us down to rest. Africans can be plucky sometimes, and will endure great hardships for the sake of wives and children. At this camp we overhauled the men, and sent back those who had proved sick or weak. One man —Dudu-insect by name—was reported as having dysentery in rather a serious form. Handford: 'You, too, will return, Dudu.' 'I don't want to, master. I want to go on.' 'You can't; you must go back.' 'I don't want to.' 'Not another word; you will die. Go!' 'Then I won't!' He sprang to his feet at such an unusual occurrence, and the men standing round raised an astonished cry of shame against Dudu's rebellion, when I stepped to the front and said, 'Let him go; he has got some go in him.' From that moment Dudu and I became friends; but I must confess he buzzed about me afterwards rather more than I liked. Soon after, our porters brought two Swahilis to Handford's tent, the men asserting that they were sure they had slaves close at hand. However, not being wishful to get involved in the question of stopping slave caravans on the road, Handford asked for no especial information, but let let them pass. Some hours after, a cry of 'Slaves! slaves!' was raised, and off dashed most of the men in the direction of the cry. It appears that one of our porters, while searching for fire-wood, suddenly came upon a caravan, and fearing they would kill him, raised this shout. Expecting a hand-to-hand fight, away we dashed after the men. The Bishop was in shirt-sleeves and slippers, his right hand firmly clutching a gun. The slippers kept coming off, and I was soon out-distanced by Handford; but as there was no encounter, it mattered not my being *hors de combat*. We found ourselves with eight poor wretched slaves left upon our hands; such pitiable objects, more than half starved, although not linked together by the terrible slave-collar. We afterwards determined to send them straight to the coast in charge of some men. The Consul at once had them freed and delivered over to the mission; but I regret to hear that all but one are dead."

BAPTIST MISSIONS.

In Africa the wonderful geographical discoveries of recent years have been remarkably associated with missionary enterprise. Astonishing as these discoveries have been, we are not yet at the end of them. Some of our readers may remember that the *Times* of July 20 announced that the Rev. George Grenfell had made the most important addition to our knowledge of the region of the Congo since the navigation of that great river by Stanley. Mr. Grenfell sailed up the Mobangi in his little steamer, the Peace, and found it to be a very long waterway with a vast current of water. It is far more populous than any equal length of the Congo, and the country is more promising. The *Times* says "that the commercial importance of Mr. Grenfell's discovery cannot be exaggerated. Whether the Mobangi is the Welle or not, it must form an important connecting link between the basin of the Congo and the basins of the Niger, the Shari, and the Nile. Mr. Stanley has always maintained that the region lying between the Congo and the Nile is probably the richest and most promising in Africa, and his belief seems likely to be amply confirmed. Besides the Mobangi, Mr. Grenfell has explored 300 miles of river-courses debouching into the Congo."

The Baptist *Missionary Herald* publishes Mr. Grenfell's own long and deeply interesting letter, giving an account of the first half of his recent journey. In another letter by the same mail, written to A. T. Bowser, Esq., of Upper Clapton, Mr. Grenfell says: "I am half afraid that some good folk at home will think I am making much fuss about geography only, and don't write enough about the Gospel. Well, do you remember David Livingstone's memorable words? 'The end of the geographical feat is the commencement of the Christian enterprise.' This comforts me not a little. Mere geography is, however, but 'dry bones,' and I am glad to feel that the geographical feat, so far as the Congo is concerned, will soon be accomplished. Then we shall have intelligent knowledge of what is really before us, and where best to concentrate our main efforts. Remember, I pray you, that with our incomplete knowledge only of the vast central waterways, and the populations accessible thereby, we may make great mistakes as to procedure, and spend much money and treasure in attacking outposts only while we might, with just as much ease, operate against important and strategic centres. Personally, I must confess I should

be glad to leave 'pioneering work' to younger men, and settle down to what may be considered as more directly missionary work."

It cannot, however, be forgotten that it is to this "pioneering work" of Christian missionaries the present open door in Central Africa is largely due. In the eloquent words of Lord Aberdare, "Notwithstanding all that has been effected during recent years by purely scientific travellers and explorers in Africa, it yet remains a fact that the world is more indebted for its knowledge of this vast continent to the discoveries of Christian missionaries than to the labours of purely scientific *savants* or geographical experts." The recent discoveries of Mr. Grenfell reveal in a very remarkable manner the vastness of the field to be occupied by the Christian Church in Central Africa, and the marvellous facilities that these large inland stretches of waterway offer for itinerant evangelistic work. There is indeed "much land to be possessed," and every fresh discovery seems only to deepen and intensify the needs of this long neglected, dark, and slave-hunted land.

MISSIONS OF THE AMERICAN BOARD.

The seventy-fifth anniversary of the American Board is to be held at Boston, Mass., beginning on Tuesday, Oct. 13. A suggestion was made in the July number of the *Missionary Herald* that thanks-offerings should be made in connexion with the occasion; and in the August number the *Herald* says: "The first response received to the suggestion comes from a former missionary, unable, on account of ill health, to return to the foreign field. She sends thirty-five dollars for this purpose, and if one half the members of our churches should give in like proportion, a thank-offering far exceeding 75,000 dols. would be received very speedily. It is interesting to notice that those who have engaged personally in foreign missionary work have the greatest faith in its success. They who have seen most of the sin and degradation of heathenism are the ones who have no doubt as to both the necessity and the adequacy of the Gospel as an agency for the redemption of the world."

The *Herald* notices an incident which, we believe, is of a very unusual character in the mission field, where different churches work together, as a rule, in the most brotherly and considerate spirit. It says: "We have abstained hitherto, though not without some effort, from commenting upon the facts stated in the letters sent us, a few of which have been printed, respecting the intrusion of certain Baptist evangelists among the native Protestant churches connected with the missions of the American Board in Turkey. We were confident that, as soon as the facts of the case were understood, our Baptist brethren in this country would respect the principles of missionary comity, and would repudiate the acts of these men in Turkey. We are happy to find that our expectation has been realized. The Baptist Missionary Union, which has never had anything to do with this movement, and leading Baptists in different parts of the United States, have taken what we conceive to be the only proper ground, and have refused to endorse schemes which were sure to result in sad divisions among Protestant Christians. The exaggerations and misrepresentations of those who claim to have received new light as to one of the ordinances of Christianity have been exposed, and it is clear to all that the movement is designed to reach those to whom Christ has been preached, rather than those to whom He has not been preached. In an excellent editorial article on the subject, the *Watchman* of June 25 says: 'We do not think that the conversion of imperfect Congregationalists into worse Baptists is an end worthy of our efforts. Nor do we mean to cultivate the vineyard of the Lord by uprooting and destroying what others have planted.' It would be wrong to hold a denomination responsible for what individual members of it have done or may do, and we cordially recognize the Christian courtesy shown by the great body of Baptists in the United States in reference to this unwarranted interference with the work of well-established evangelical churches in Turkey."

The Rev. Dr. M. L. Gordon, of Kioto, furnishes a very interesting account of the *Dai Shimbokukai*, or "Great Fellowship Meeting" of the Christians of Japan held in the city of Kioto, beginning on May 7, and lasting four days: "This was the fourth meeting of the kind that has taken place; the last one having occurred in Tokio two years ago, at the time of the memorable revival. As was to have been expected, this meeting was larger than any of its predecessors, the delegates numbering over seventy, and representing nearly fifty churches, while the number of Christians present unofficially brought the aggregate to near 500. The meeting was held in a temporary building erected for the purpose on the river-bank. The delegates were provided with tables, on each of which was a little pyramid

marked with the corresponding delegate's number, and in all the discussions the delegates referred to each other and were addressed from the chair not by their names, but by their numbers. The formality resulting from this was less than might have been expected, and it no doubt added to the dignity and decorum which marked all the proceedings. In this and some other respects the meeting compared very favourably with similar ones seen in America. The delegates were generally men of manifest ability and experience. The addresses, as a rule, were able, and the prayers and exhortations bore witness to a good deal of spiritual life. In many hearts there seemed to be an intense longing for greater spiritual blessings, and if these were not received during the meeting in the fulness hoped for, many felt, at least, the blessing of 'hungering and thirsting after righteousness.' The spirit of union was very marked, and although no missionaries took part in the exercises, those present were very cordially received as advisory members. On Sunday, Christians connected with the Presbyterian, Cumberland Presbyterian, Dutch Reformed, Methodist Episcopal, Canadian Methodist, Congregational, Episcopal, German Evangelical, and doubtless some other Churches, united in celebrating the Lord's Supper. The meeting proper closed on Sunday, May 10, but the Christians of Kioto took occasion of the presence of so many pastors and preachers to hold *Sekkiyokai*, or preaching-meetings, on the 11th and 12th. These were held in a large theatre, and lasted from two to eleven P.M. each day, with a short intermission for supper. There were eight or ten sermons daily, only one or two having been preached by Americans. Hearers were admitted by ticket, and nearly 5,000 tickets are said to have been issued during the two days, though not more than 1,200 or 1,500 were present at any one time."

Mr. Learned gives another account of this remarkable meeting in addition to that of Dr. Gordon. He concludes by saying: "It was also exceedingly pleasant to see the depth of Christian experience and of spiritual culture to which many have attained. And not least worthy of mention was the strong spirit of Christian union which was manifested. Several of the Tokio delegates on their way home stopped at Nagahama, on the east side of the lake, and assisted the evangelist there in a large preaching-service. We rejoice in hoping that a similar spirit of union and co-operation and Christian fellowship may always characterize the Japanese Christians; and we hope that this Alliance may always be filled with the spirit of fellowship, and be guided by the Holy Spirit to the building up of Christ's kingdom in Japan."

MISSIONS OF THE AMERICAN EPISCOPAL CHURCH.

The principal item of news from this quarter is the consecration of the Rev. Samuel David Ferguson, D.D., to be the Fourth Missionary Bishop of Cape Palmas. Speaking of this event, the *Spirit of Missions* says: "This marks another epoch in the history of this Church. Fifty years after she declared herself to be the Domestic and Foreign Missionary Society, 'comprehending all persons who are members of this Church,' fifty years after the consecration of Dr. Jackson Kemper as the first Domestic Missionary Bishop, fifty years after the inception of the African Mission, it has come to pass that the work there has advanced to such a position that a man of the African race, educated entirely in the Mission schools, comes to a seat in our House of Bishops. So is happily concluded the first half-century of the Church's corporate missionary work. The Bishop-elect is now forty three. The additional interesting fact may be mentioned that he was baptized by Bishop Gadsden. The degree of Doctor of Divinity was conferred upon him by the Faculty of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, located at Gambia."

PRESBYTERIAN MISSIONS.

The *Free Church Monthly* informs us that "the last link of the living chain which has bound us to the foundation of our Indian Mission, was broken on the 4th of May, when Krishna Mohan Bannerjea passed away. He was the first convert baptized by Duff himself, on the 17th October, 1832, in the lecture-room in our first missionary's house, in College Square; for, said the convert, 'the scene of all my public opposition to the true religion should also be the scene of my public confession of it.' He had been preceded by Mohesh Chunder Ghose, who six weeks before had put on Christ in the old mission church of Kiernander. Mohesh died early; but Krishna Mohan was spared for the third of a century, during which he was the virtual leader and most remarkable man in the growingly vigorous Native Church of India. The youngest of his grandsons, Mr. Edward M. Wheeler, writes

that he is preparing his biography. The book will be a priceless contribution to the history of the Church in India and of the Christian community, if it is written with breadth of view and keenness of insight into the spiritual and social forces of which Dr. Banuerjea was at once the product and the occasion. There was no place for him, on his conversion, in our Church of Scotland's mission, which was then in its infancy; but he found his work under men like Bishops Daniel, Wilson, and Cotton in the Church of England. Whether as an ordained minister, as professor in Bishop's College, as Government examiner of officials in the Sanskrit family of languages, or as author of the 'Dialogues on Hindu Philosophy' and 'The Aryan Witness,' he showed himself the cultured Christian teacher and scholar. The University of Calcutta made him one of its first honorary graduates as D.L. The Queen honoured him as a Companion of the Indian Empire. He has passed away at seventy-two; the same age as his master, Dr. Duff, who thus wrote to him in one of the last letters which the great missionary was able to pen: 'My dear old Friend,—Constantly; indeed I may say daily, I think of you; as it is my habit to remember in my humble prayers, among others, old Indian friends, and especially those who, like yourself, have been honoured in rendering good service to the cause of our common glorious Lord and Master Jesus, Christ.'"

The Rev. John Douglas, missionary at Bhandara, in the heart of India near Nagpoor, lately wrote to Colonel Young a letter, showing not only the progress of the work among the women, but the growing confidence and respect of the natives towards the mission. The school to which he refers was under the management of the Hindu Municipality: "I am happy to be able to report that the Chief Commissioner has sanctioned the transference of the girls' school to the mission. The present grant of 564 rupees per annum will be continued, and an additional grant of 130 rupees will be made by the Municipal Committee. The mission is expected to contribute the same amount as the Municipality. Our work here loses none of its interest. More than two months ago I turned our Sabbath evening English service into a Marathi one. I also started a Thursday evening meeting in the same language. The result has been, not only an improved attendance of native Christians, but an audience of heathen, who always fill and sometimes crowd the hall. Of the latter, many attend regularly and listen most devoutly."

An American missionary, the Rev. R. Thackwell, writing at Dehra, in the Lodiana mission, gives encouraging views and information: "India is yearly approaching more to the Western type of civilization. Many educated Hindus and Mohammedans sit on chairs and eat at tables, using knives, forks, and spoons. There are scores of Hindu homes now in the great cities in which you will be shown into rooms furnished after the Western fashion, and nothing particularly to indicate that you are in the house of a Hindu. This indicates a great change of ideas to what used to obtain in the Hindu mind, and we cannot but hope that with the Western civilization will ultimately be received what is to the Hindu the Western religion. Notwithstanding all the adverse influence of theosophists, sceptics and infidels, and notwithstanding, too, the efforts made by educated Hindus, loath to break entirely away from the religion of their fathers, to retain Hinduism by removing from it what they are pleased to consider its idolatrous accretions, but which the great mass of their co-religionists regard as the essential and distinctive features of Hinduism, Christianity is an ever-increasing power in the land, and is making its influence more and more felt. This would be more apparent to one who should visit India after fifty years of absence than it is to us in the field, accustomed as we are to the gradual growth—just as the growth of a child at home is not so much noticed by parents as by those who call after the lapse of some years."

The Rev. Alex. Hetherwick, of the Church of Scotland, makes some remarks in the *Mission Record* on the way in which the slave-trade is carried on in Africa. "It is these petty traders and small caravans that are the feeders of the coast traffic. They come up-country in the company of some large caravan, and, breaking off here and there on the route, scatter themselves over the country. They have only a small supply of trading goods, and, in consequence, cannot deal in ivory. They resort, therefore, to the less expensive traffic in human flesh, which can be carried on with much less capital. Coming into a district, they settle in one of the villages, and scour the surrounding country in search of trade. You can imagine the temptation thus thrown in the way of chiefs and people. When a caravan with goods is at one's village, it is a great inducement for one to lay hands on some hapless stranger or useless dependant, and dispose of him for calico and powder. The more unscrupulous lie in wait by the waysides, and woe to the unhappy passengers from

other districts who may be journeying that way. They are pounced upon, tied, put into a slave stick, and led off for sale. The chief, who usually gets half the proceeds, looks with no displeased eye upon such a source of his income. Even if he did wish, he has but little power to stop such horrid work. An African chief's authority is not absolute, and he must be ruled in great measure by the customs and wishes of his people. Hence, however good his intentions—and they are not always of the best—he can go but a little way to putting a stop to such traffic. Such koffles of slaves rarely reach the coast. Those that do not die on the road—and many do so—are disposed of in the Makonde country for some legitimate articles of trade, such as India-rubber, wax, etc. These they carry to the coast, and there dispose of, and so their infamous traffic does not come under the observation of the coast authorities. The people themselves admit that slave-selling is bad, but then they say, 'We must have calico to wear. Look at our poverty: we have no ivory—no stock of goods to trade with; what else have we for sale? We cannot wear bark cloth; we must have calico in some way, and there is no better or easier way of getting it than by selling those who do not belong to us.' This craving for trade and calico must be met in some way, and it will be met only by putting something in its place. In Africa, as elsewhere, one must expel a vice by putting a virtue in its place. There are few natural products that would form a staple of trade, yet those that are—as oil-seeds, rice, India-rubber—might be developed. I should like to see an enterprising company in the country taking up the subject heartily and sensibly. It might not make money at first, but I believe in the end it would pay, and would do much to put an end to this cursed men-stealing and slave-trading."

MISSIONS TO THE JEWS.

The *Jewish Herald* says: "We are glad to be able to say that the latest items of intelligence which have reached us from Kischinew are encouraging. We have just heard from a Christian minister who has recently returned from Kischinew, that it is not true that M. Rabinowitz has joined the Greek Church; that he is holding fast, and holding forth the truth as in Christ; and that his testimony has already produced among the Jews much inquiry into the divine origin of Christianity. We have also received from Kischinew a paper on the movement written by one who was greatly opposed to it at first, but whose eyes have been opened to see the glory of Christ, through the instrumentality of M. Rabinowitz."

Mr. Schonberger, writing from Vienna, calls attention to a new feature of the mission: "Since your missionary entered this place not a few letters have reached him from Jews in Vienna as well as from Jews at a distance, wherein they inquire into the circumstances of our mission and the possibility of handing over their children to us for Christian instruction, with the view of their becoming Christians. Owing to the prevailing anti-Semitic spirit, many Jewish parents are considering their position as Jews, the result being, they apply to us, at least for their children, whom they would like to be safe from the name and shame of the Jews. By this time I should have had quite a number of Jewish children had I been able to comply with their request. Only a short time since a Hungarian Jew came to my house, offering his six children to the mission, and was not a little surprised, and disappointed too, when I told him I could not receive them. I shall not easily forget the sad face of the poor man on hearing my refusal, and its reasons. Thus it was almost in each case when I invited the applicants to my house, and in person gave them the answer to their letters. As may be imagined, such interviews could not pass without interesting discussion and earnest appeals. A respectable Jewish merchant from Roumania visited Vienna on business. He also looked out for our mission, and came to inquire if we had a school where he could place two of his children for instruction, and added that he would be willing to entrust them to our care and pay gladly for their maintenance according to his means. On being asked why he applied to us, seeing there are so many good Jewish institutions where he could place his children, his reply was as follows: 'Sir, I have had the opportunity of learning the spirit and working of your mission, and I don't know a better place for my children than with you. There is no true religious spirit among us, and as it is my wish that my children should be educated not only in secular things, but also in the Word of of God, I don't know any Jewish school in which that would be done as it is done by you.' What a startling confession for a Jew!"

Evangelical Alliance.

GLASGOW CONFERENCE,

OCTOBER 6—8.

THE Council with great thankfulness are able to state that the Lord has graciously prospered the arrangements which have been made and are being continued for the gathering together of Christian friends at Glasgow on the 6th to 8th of October, for the Annual Conference. From the beginning the proposal met with the warmest reception in Glasgow itself, and representative ministers and laymen to the number of about one hundred signed the invitation to the Council. Much prayer has ascended to God for guidance, and in the ready acquiescence of the many eminent servants of Christ from the various churches (as shown in the programme) to attend and take part in the Conference, the Council thankfully acknowledge a rich answer to faith and prayer. It is their most earnest and prayerful desire that the Conference may not only prove a beautiful manifestation of brotherly love and union, and a season of refreshing fellowship, but that it may be used by God the Holy Ghost to kindle anew the flame of love and devotion to the Lord Jesus in the hearts of all His children, so that they may be knit together in the unity of the Spirit, and go forth in renewed faith to fight the battle of the Lord against infidelity, superstition, and worldliness.

It will be seen that the principal subjects chosen for the Conference have special reference to the grand foundation truths of revelation which appear to the Council to need, in the present perilous times, to be emphasized and dwelt upon practically, so that minds may be disabused of strange and false views, and strengthened in all that is pure and sound in doctrine. The names of the speakers will give confidence in regard to the manner in which, by God's blessing, the subjects will be dealt with, and the Council earnestly ask for the prayers of members and friends of the Alliance that this Conference may be signally owned to His glory.

The Committee in Glasgow offer a cordial welcome (and hospitality to those who desire it), and the Council request the favour of those who intend to be present at the Conference to send their names as early as possible to the Secretaries of the Alliance in London (7, Adam Street, Strand). It is hoped that a large number of Christian friends, members of the Alliance and others, may arrange to accept this invitation.

The following is the programme, so far as at present completed :—

(*All the Meetings will be held in the Queen's Rooms.*)

TUESDAY, OCTOBER 6.

CONVERSAZIONE at 6.30 P.M.—PUBLIC MEETING at 7.30 P.M. The LORD PROVOST OF GLASGOW to preside. Addresses of welcome by the Conveners, on behalf of the Glasgow General Committee. Responses by Lord Polwarth (the President of the Alliance), and by Visitors representing Foreign Branches. The Evangelical Alliance—its work in promoting Christian union and the defence of the persecuted. Addresses by

WEDNESDAY, OCTOBER 7.

MORNING, 10 o'clock—UNITED COMMUNION SERVICE. The Rev. ANDREW A. BONAR, D.D., to preside. 11 to 1 o'clock.—CONFERENCE. Chairman, the Right Hon. LORD POLWARTH. Resolutions on the Order of Business. "The Annual Address," by the Rev. J. Monro Gibson, D.D., London. "The Practical Resolutions," to be read and enforced by the Rev. John Stoughton, D.D., London. Brief abstract of the Annual Report to be presented by the Secretary, and the Cash Statement by the Treasurer.

AFTERNOON, 3 to 5 o'clock—MEETING FOR OPEN CONFERENCE. Chairman, J. CAMPBELL WHITE, Esq. Subjects of addresses—(1) "Present Day Unbelief," by the Rev. Prebendary Anderson, M.A., Bath; (2) "Present Day Worldliness among Professing Christians," by the Rev. George Müller, Bristol.

EVENING.—PUBLIC MEETING at half-past 7 o'clock. Chairman, J. A. CAMPBELL, Esq., LL.D., M.P. Addresses by the Rev. Principal Cairns, D.D.; Rev. Principal Simon; Rev. J. J. Varnier, of Messina; and Rev. A. N. Somerville, D.D. Subject—"The State of Religion on the Continent, with special reference to Scandinavia, Germany, Italy, and the East."

THURSDAY, OCTOBER 8.

MORNING, 8.30 o'clock.—PUBLIC BREAKFAST. Chairman, Sir W. COLLINS. 10.30 o'clock.—DEVOTIONAL MEETING. The Rev. to preside. 11 to 1 o'clock.—CONFERENCE. Chairman, Sir W. MCARTHUR, K.C.M.G., M.P. Subjects of addresses—(1) "The Authority and Sufficiency of Holy Scripture," by the Rev. Canon Taylor, D.D., Liverpool; (2) "The Power of Christ's

Resurrection," by the Rev. Talbot Greaves, M.A., Clifton; (3) "The Work of the Holy Spirit," by the Rev. Charles Graham, London.

AFTERNOON, 3 to 5 o'clock.—MEETING FOR OPEN CONFERENCE. Chairman, Admiral Sir W. KING HALL, K.C.B. Subjects of addresses—(1) "Observance of the Lord's Day," by the Rev. Andrew Thomson, D.D., and Rev. Alex. Campbell; (2) "Temperance," by the Rev. Professor McKendrick.

EVENING—PUBLIC MEETING at half-past 7 o'clock. Chairman, The LORD MAYOR OF LONDON. Subjects of addresses—(1) "Faith Healing, or the Power of Prayer," by the Rev. Newman Hall, LL.B., London; (2) "The Godly Upbringing of the Young," by Rev. J. Oswald Dykes, D.D., London

It is intended to allow time for Open Conference at the Afternoon Meetings.

NEW MEMBERS.

The following persons have been admitted to membership by the Committee of Council:

Rev. Filmer Sulivan, M.A., London.
Captain Bond, Tottenham.
Rev. P. H. Kilduff, Tottenham.
Dr. S. Cathcart, Tottenham.
Dr. Laseron, Tottenham.
Miss Emma Thurgood, Tottenham.
Rev. G. Carryer, Edmonton.
John MacNeill, Esq., Perth.
Rev. Patrick Greig, Perth.
Mrs. Greig, Perth.
Miss Greig, Perth.
Rev. J. Thomson, M.A., Arbroath.
Mrs. Thomson, Arbroath.
Rev. John Dymock, M.A., Kemnay.
Mrs. A. G. Burnett, Kemnay.
Rev. J. M. Laing, M.A., Kemnay.
Mrs. Laing, Kemnay.
Mr. Hy. D. McCombie, Kemnay.
Mr. Jno. McDonald, Kemnay.
Mr. George Robertson, Kemnay.
Mrs. McMicking, Helensburgh.
Rev. Jas. Troup, M.A., Helensburgh.
Rev. J. Caldwell, Helensburgh.
Mrs. Nisbet, Helensburgh.
Miss Kidston, Helensburgh.
Mrs. Gray, Helensburgh.
Mrs. A. Campbell, Helensburgh.
Rev. G. A. Wilson, Helensburgh.
Miss MacGregor, Helensburgh.
Mrs. Findlay, Glasgow.
J. H. McClure, Esq., Glasgow.
H. A. Campbell, Esq., Fareham.
Rev. Jno. Cameron, D.D., Dunoon.
Rev. J. C. Johnston, Dunoon.
Rev. T. Collins, Dumbarton.
Rev. J. Jardine, M.A., Dumbarton.
Rev. Danl. Gunn, M.A., Dumbarton.
Alexr. Wylie, Esq., Dumbarton.
George Gordon, Esq., Dumbarton.
Mrs. White, Dumbarton.
Mrs. Campbell White, Dumbarton.
Mrs. Jardine, Dumbarton.
Mrs. Ewing, Dumbarton.
Miss McClure, Dumbarton.
Mrs. Orr, Edinburgh.
Miss Orr, Edinburgh.
Miss Flora T. Orr, Edinburgh.
Mrs. Geils, Cardross.
Miss Geils, Cardross.
Rev. A. Mitchell, D.D., Dunfermline.
John Stevenson, Esq., Dunfermline.
Rev. Andw. Whyte, Clackmannan.
Rev. W. J. Miller, M.A., Tillicoultry.
Rev. Robt. Paul, Dollar.
Rev. Robt. McIntosh, Alva.
Mrs. Dawson, Alva.
Rev. Jas. A. Williamson, B.D, Alva.
Miss Agnes Wilson, Alva.
Mr. Andw. Guild, Alva.
Dr. W. L. Cunningham, Alva.
Jas. Young, Esq., Alloa.
Mrs. W. Bailey, Alloa.
Mrs. J. Asbury Bailey, Alloa.
Rev. Geo. Mitchell, Alloa.
Miss Gordon, Aberdeen.
Wm. Hy. Hewett, Esq., Cambridge.
Rev. C. Bennett, M.A., Barnsley.
Rev. Dr. Lawson, Barnsley.
Wm. Stewart, Esq., M.D., Barnsley.
Benjn. Gaunt, Esq., Barnsley.
Edwin Broomhall, Esq., Barnsley.
Chas. Brady, Esq., J.P., Barnsley.
Mrs. Brady, Barnsley.
J. W. Wilson, Esq., Barnsley.
Mrs. Wilson, Barnsley.
C. A. Moulton, Esq., Barnsley.
G. W. Cuming, Esq., Barnsley.
Mrs. Cuming, Barnsley.
Miss Cuming, Barnsley.
Thos. Hargreave, Esq., Barnsley.
Wm. Moore, Esq., Barnsley.
Mr. Thos. Lister, Barnsley.
E. Leversedge, Esq., Barnsley.

AUSTRIA.—RELIGIOUS INTOLERANCE.

IT will be remembered that the Protestant communities in Bohemia who, six years ago, suffered severely from intolerance and persecution, were restored to religious liberty as the result of the personal interposition of the Emperor of Austria, prompted by the deputation sent from the Evangelical Alliance to plead with his Majesty on this subject.

The following letter from the Rev. V. Valis, of Neustadt, addressed to the Rev. D. Edward, of Breslau, will be read with pain, as evidencing a revival of intolerance:—

"July 30, 1885.

"DEAR SIR AND BROTHER,—I will endeavour to be short, but you will find much to occupy you in these few lines. The latest events are:—

"(1.) The Captain (head man) of Reschenau requires, contrary to all law, that I should furnish him with the names each time that I invite guests to a meeting. In order to have meetings (for worship) at all, I have complied, but appealed against his decision on April 28, 1885, to the Stattholder's

Office, in Prague, which has given no reply up to this day—July 30—i.e., three months. I have been twice to Prague, and spoke once to the Councillor, and the second time obtained an audience with the Stattholder; but no answer.

"(2.) The head man of Reschenau forbade all meetings in Reschenau, because I invited Roman Catholics. On July 28, I appealed, through Handerka (?) against this new order.

"(3.) On July 28 I was brought before the Court for disobeying the law (Vereinsgesetz) regarding meetings, because on June 21 some uninvited guests were present; that is to say, that the Hauptmann sent two persons belonging to his office to our meeting. They contrived to get in, and one of them drew up a report, which formed the ground of the charge against me.

"In previous persecutions rules were prescribed according to the police laws, but they have become sharper, and now bring 'unquiet people' before the judge. By God's help, I was acquitted. My accusers appealed to the Senate at Königgratz, and the day for hearing is not yet fixed. I have cause for hope and for prayer. If I should be condemned, I must appeal to Prague, to Vienna, and finally to the Supreme Court at Vienna. May God avert this! He can do it.

"(4.) I am in hourly expectation of a fresh charge.

"On July 26 we had a meeting in Reschenau, in spite of the prohibition, but I sent away all the Roman Catholics and Moravian Brethren who came. Only our own members were present, and three belonging to the Reformed Church. The Hauptmann sent two men, and although they also were sent away, still they could bear witness that a meeting was held. The will of the Lord be done!

"Dear Sir and Brother, I am not able to defray the costs of the trial on the 28th, nor those I may still incur, out of my own means; neither is my congregation able to do so. Therefore, I beg you to stir up our friends in England to bring fresh offerings towards the Lord's work.

"If God brings you back soon to Breslau, I hope to see you, in order to give you a clear account of the work in this place.—With salutations, esteem, and love, your humble,

"(Signed) V. Valis."

[True translation.—H. C. M.]

The Secretaries of the Alliance will be glad to receive and forward to Mr. Valis any contributions that may be sent by Christian friends in response to his appeal for help.

DEATH OF THE REV. DR. PRIME, OF NEW YORK.

In our last issue brief reference was made to the decease of Dr. Prime, one of the Honorary Secretaries of the United States Branch of the Alliance. We now give the following particulars extracted from an article in the *New York Observer* of July 23rd:—

"Never since the *New York Observer* was established has it carried to the hearts of its readers such a burden of personal sorrow as it bears to-day, in the intelligence of the death of its senior editor, the Rev. Samuel Irenæus Prime, D.D. That pen to which its readers for nearly fifty years have looked each week for words of counsel and comfort, whose instructions had become to them a part of their very lives, even as the voice of a beloved father, has ceased to write. On Saturday last, soon after noonday, he entered into rest.

"For more than a year Dr. Prime has not enjoyed his former vigorous health. Without any loss of the wonderful activity of mind and elasticity of spirit and cheerfulness of heart for which he was so distinguished, and which, with other endowments, made him such a blessing to his friends and to the world, it has been apparent to those nearest to him that the physical frame in which his tireless mind was set was beginning to show signs of serious wear. We do not think that he ever fully recovered from the shock that his nervous system received in the disastrous fire which consumed the offices of the *Observer*; when, after his own narrow escape, he was compelled helplessly to look on at the peril of his kindred and associates, and when two of the latter, one of whom had served with him more than forty years, perished in the flames. During the past year there has been a more decided weakening of his vital energy. All through the last winter he was more than ever before confined to his house, and it was but seldom that we enjoyed his cheerful and cheering presence at our office. But his pen never ceased to be a medium of communication with our readers, and his letters, under his familiar signature, Irenæus, and his editorial articles, were furnished as regularly as they were waited for by tens of thousands of expectant hearts."

On Saturday, July 18, "he passed away

so gently and peacefully that it was impossible to tell when his happy spirit left its tenement, and went up to join the company of the redeemed in heaven."

The Executive Committee of the United States Branch of the Alliance met on July 27, and adopted the following resolution:—

"'The Evangelical Alliance for the United States of America' has learned with unfeigned sorrow of the decease of the Rev. Samuel Irenæus Prime, D.D., one of its Corresponding Secretaries, one of its founders, and from the beginning one of its chief and most ardent supporters. Without him it is doubtful if the Alliance would have attained its conceded standing before the Christian public, or have accomplished its great work in the interests of intelligent religious toleration, and in the interests of genuine religious liberty, or have been in condition to continue the prosecution of that work.

"Dr. Prime was pre-eminent in every circle of companionship, and in every department of human endeavour which he entered. As a preacher of the Gospel, he was clear and convincing; as a scholar, he was thorough and accurate; as an editor, he was conservative and courageous; as a citizen, he was conscientious and patriotic; as a Catholic, he was catholic and evangelical; as a friend, he was genial and self-sacrificing.

"As members of the Evangelical Alliance, we record our gratitude to God for His gift to us of this great and useful man, and while we mourn our loss, we rejoice in his coronation. We record our sympathy with the stricken kindred, and with the multitude of mourners in our own and in all lands.

"We direct that this minute be entered upon the records of the Alliance, and that an engrossed copy be furnished to the family of Dr. Prime, and copies also be sent to the *New York Observer* and the Press.

"James M. King, Chairman.
"H. B. Chapin, Secretary."

CONTRIBUTIONS RECEIVED SINCE JULY 23, 1885.

	£	s.	d.
Rev. C. Bosanquet	0	10	6
Miss Gordon	0	5	0
Lieut.-Colonel Stevens	0	5	0
Rev. P. Colborne	0	5	0
H. T. Ravenshaw, Esq.	1	1	0
Captain Sandison	0	10	0
Mrs. Fisher	1	1	0
W. Ferguson, Esq.	1	0	0
Mrs. Muggeridge	1	1	0
Mrs. James	0	5	0
Rt. Hon. the Earl of Chichester	1	0	0
A. Crichton, Esq.	1	1	0
Rev. Filmer Sullivan	0	10	6
The Misses Emmetts	0	10	0
Mrs. Wright	4	0	0
Mrs. J. Asbury Bailey	1	1	0
R. Davies, Esq., M.P.	1	1	0
Rev. Allen T. Edwards	1	1	0
Rev. E. T. Frust	3	3	0
Rev. W. Courtnall	0	5	0
J. A. Angus, Esq., and Mrs.	1	1	0
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H. Bell, Esq.	0	2	6
Thomas Hunter, Esq.	1	1	0
Robert Noble, Esq.	1	1	0
Sir Edward Baines	1	1	0
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Rev. Samuel Cooke	1	0	0
W. H. Peters, Esq.	2	0	0
Mrs. Ditmas	0	10	0
Rev. H. G. Monro	1	1	0
Mr. W. Hooper	0	2	6
Colonel Sibthorpe	1	0	0
Colonel Phillips	1	1	0
Colonel Sladen	1	0	0
T. G. Waterhouse, Esq.	3	3	0
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T. Howard-Lloyd, Esq.	0	5	0
Rotherham Subscriptions, per T. Wigfield, Esq.	2	2	0
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A. F. West, Esq.	1	0	0
Rev. W. and Mrs. Williams	0	10	0
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G. Slater, Esq.	1	0	0
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E. Leversedge, Esq.	1	1	0
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Miss Stocker	0	10	0
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Mrs. Ewing	3	0	0
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Wm. Reid, Esq.	1	1	0
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Baron Ovan Wassenaer van Catwyck	2	0	0
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Captain Lowe	0	5	0
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Rev. J. Dunlop	0	5	0
Rev. Dr. Gritton	0	5	0
W. Williams, Esq.	0	5	0
Rev. F. Tucker	0	5	0
WEEK OF PRAYER FUND.			
Crewe, per Rev. D. N. Roberts	0	10	0

*** Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, W.C.